

THE ANGLICAN CHURCH
SOUTH AMERICA

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BISHOP EVERY





THE
ANGLICAN CHURCH IN
SOUTH AMERICA

BY THE RIGHT REV.

E. F. EVERY, D.D.

BISHOP OF THE FALKLAND ISLANDS, 1902-1910

BISHOP IN ARGENTINA AND EASTERN S. AMERICA FROM 1910

LONDON:
SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE
NORTHUMBERLAND AVENUE, W.C.
NEW YORK: E. S. GORHAM

1915

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THE
UNITED METHODIST CHURCH IN
SOUTH AFRICA

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JUN 24 1988

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FOREWORD

(BY THE BISHOP OF ST. ALBANS)

I CANNOT but believe that a short volume describing generally the work of the Church of England in South America will be welcome both at home and in South America, and the present volume is an attempt to meet that need from the pen of the man most competent to write it. Bishop Every, as Bishop of the Falkland Islands (1902-1910), as the chief promoter of the new diocese for Argentina and the east portion of South America of which he became himself the first Bishop in 1910, and now, during the vacancy of the Bishopric of the Falkland Islands, in temporary charge, at the request of the Archbishop of Canterbury, of Anglican work on the west coast as well, has had unique opportunities of observing the nature of the work and its chief needs. There is no other man whose recent experience has been on so large a scale.

The vast financial interests of Great Britain in South America have been too little appreciated. They have led to a considerable population on both east and west coasts representing large mercantile enterprise, and the efforts made by mercantile

houses and their representatives in South America to maintain strong chaplaincies have not always had justice done to them. The trade has involved great shipping interests, and what is stated in this volume as the work of the Missions to Seamen in that continent will be new to many. The South American Missionary Society, in addition to its work among the aborigines—a work which stirred the heart of so great a scientist as the late Charles Darwin, has all over the continent again and again fostered in early stages work that has developed into independent European chaplaincies. And the work of the Episcopal Church of the United States in Brazil has been too little known in England. This volume is an effort to describe and co-ordinate these various forms of Christian enterprise and to show, at a time when the opening of the Panama Canal is bringing South America into much greater prominence, what has already been done and what is chiefly needed now. I commend this little volume heartily to the attention of the public, and, if it should lead to a wider knowledge of, and deeper interest in the growth of the Church of England on the South American continent, I shall be profoundly thankful.

VERULAM HOUSE, ST. ALBANS,

January 17, 1915.

PREFACE

HITHERTO there has been no general handbook of the Church's work in South America (the Guianas and Venezuela excepted). The *South American Missionary Society* has dealt competently enough with the subject of its own Missions and chaplaincies—indeed recent works on the Paraguayan Chaco and its Mission, by Messrs. Grubb and Morrey Jones, have reached and interested a very wide circle of readers—but that large section of the Church which is unconnected with the Society has been almost necessarily unrepresented and unknown. The present, therefore, is an attempt to do justice to the whole, to trace the origin of the Church in the various republics and give a sketch of the work as it exists to-day. The number of Churchpeople who are really interested in the extension of their Church overseas, both among our own people and also non-Christian races, is happily increasing, and it is hoped that this little book will give them the basis of facts needed. The writer has been impelled to the task, somewhat unwillingly, by the consciousness that no one else has had such unique opportunity of becoming acquainted with the work at first hand. It seemed to him that the need existed and that it was his duty to meet it. It must be remembered that his experience of the Falkland Islands and West Coast is mostly anterior to 1910.



THE ANGLICAN CHURCH IN SOUTH AMERICA

ORIGIN AND GROWTH

FIVE Bishops now exercise jurisdiction in the South American continent, viz. the Bishop of Guiana (a British colony and the only British colony on the continent), the Bishop of Trinidad (a West Indian diocese, which includes Anglican congregations and missions in the neighbouring republic of Venezuela), the Bishop of the Falkland Islands (whose reduced jurisdiction since 1910 extends over the republics on the Pacific coast), the Bishop in Argentina and Eastern South America (*i.e.* the republics east of the Andes, which comprise the greater part of the continent), and the Bishop of Southern Brazil, who represents the Mission of the Protestant Episcopal Church of the United States of America to the Brazilians. The reasons for the existence of the first two and last are clear, but as to the other two, who divide the jurisdiction of the greater part of the continent between them, the question might easily be asked, "What business has the Anglican Church at all in these regions,

which are alien, Latin, and Roman Catholic?" The answer is that the number of the resident English, both in the cities and scattered throughout the "camps," or country districts, amply justifies it. Though compared with other foreigners, *e.g.* Germans, Italians, etc., our numbers are small, and contrasted with the people of the countries themselves, insignificant, still in themselves the British constitute an important element both on account of the magnitude of the commercial interests they represent, and because a large proportion of them fill positions of trust; the English working-man, *i.e.*, scarcely exists, he cannot compete with the Latin immigrant, whose standard of living is so much lower and who has no language difficulty to face. The actual numbers are not easy to give, for Government statistics exclude all who are born in the country (these they claim as citizens), and include Irish Roman Catholics and others. Perhaps a reasonable estimate would be 73,600 distributed as follows:—

Argentina	..	..	..	..	50,000
Chile ..	..	..	..	..	20,000
Peru	..	..	..	..	1,000
Uruguay	..	..	..	..	2,000
Paraguay	..	..	..	..	600

However, the Anglican Church has a strong ground of appeal as the national Church of English-speaking people, and the more weak and scattered

a minority, the greater the need for efficient organization as a means of self-preservation. The actual origin of the Anglican Church in the South American republics dates back to the early years of last century, and is to be found in the consular chaplaincies of Rio de Janeiro, Bahia, and Pernambuco in Brazil, Buenos Aires in Argentina, Montevideo in Uruguay, Valparaiso in Chile, and Lima in Peru. In these cities there were British commercial colonies of a more or less permanent character, for communication with home in those days was scanty and difficult, and the idea of establishment being much more generally accepted than it is now, and religion more of a social necessity, they naturally turned to their official representatives, H.B. Majesty's Ministers or Consuls, for help. Usually a grant of money towards a building was made by the Foreign Office, and half the stipend of the clergyman subscribed upon certain conditions ; but in some cases, at any rate, these funds were derived from a voluntary tax on the British merchants themselves.

The "Regulations for the Management of British Church Affairs at Foreign Ports and Places," issued by the Foreign Office, are strange reading to us. They are decidedly erastian in tendency. Such expressions as "British Church Establishment," "British Protestant Church," and other foreign-sounding titles, which occur in the records of some local Churches, are probably due to this origin. Indeed, the organization seemed to rest upon a basis of nationality and money far more

than of principle or doctrine. Naturally the official element was dominant, and the consul, of whatever religion he might be personally, all powerful. Another weakness of the system was that it did not develop the spirit of self-help. No doubt it was a wise policy, when the time came, to withdraw this Government help, and it is to the credit of some chaplaincies that they gave it up voluntarily. Most of these chaplaincies ceased to be "consular" many years ago, and now the only one remaining is Pernambuco in Brazil, and there the arrangement ceases with the tenure of office of the present chaplain. Montevideo also draws a small government grant for a year or two more. These chaplaincies were always served by clergy of the Church of England, who (until the appointment of the first Bishop of the Falkland Islands) received their licence from the Bishop of London. This, indeed, was their only link with episcopacy, for they were entirely without episcopal supervision or counsel. In those days it does not seem to have been thought necessary. It was the work of Bishop Stirling, first Bishop of the Falkland Islands, appointed in 1869, to draw together these scattered elements into diocesan form, a work involving no little tact and patience, which, however, it certainly received. It was at this time that the South American Missionary Society came into prominence as an agency in general Church affairs (hitherto it had been chiefly a missionary agency to the aborigines); but of this we shall say more later. The point to be

noticed now is that certain permanent consequences in the character of these dioceses seem to have followed from their historical origin. The Churches in the cities mentioned are still largely supported from the national point of view as patriotic institutions, rather than from the purely religious, *i.e.* banks and business houses subscribe, and according to locally legalized "constitutions" which the churches enjoy have some say in the management of affairs. This power is rarely if ever abused, and, indeed, the laity have a wholesome sense of responsibility for their clergy's welfare. Nevertheless, their tendency is to regard themselves as close corporations, rather than spiritual centres for expansion, and the fact that in many cases those who would be Nonconformists at home are happily associated with Church people themselves in the privileges of membership or even office, tends to make the character of the Church and its teaching less distinctive and forceful than it might be. And further the Churches still suffer from isolation and remoteness, and their tendency is to congregationalism; they find it difficult to realize their fellowship with brother Churchmen who may be in another republic many hundreds of miles distant. Yet in spite of all difficulties there has been growth and expansion. The outline of this expansion shall now be given, the details to be filled in later.

The most notable instance has been in and about Buenos Aires. Without any impulse from home

or the help of any society, as the tendency to live in suburbs outside the city developed itself, and the distance to St. John's Church seemed inconvenient or prohibitive, Church-people secured sites, built churches, and in some cases halls and parsonages also, supported their chaplain, and developed a full self-supporting Church organization. Four chaplaincies came into being in this way.

In other directions there has been similar development with the help of the South American Missionary Society. Rosario chaplaincy in Argentina, Sao Paulo in Brazil, Concepcion and Sandy Point in Chile, all now of independent status, were for many years liberally helped by the Society, and much other work was done of which there is now no trace. In some cases the communities ministered to disappeared on account of mines being closed or colonies failing, in others the work was interrupted by revolution, and the English-speaking population moved elsewhere. Yet new efforts were always put forth and Santiago de Chile is an instance of an old chaplaincy revived, and to this day Alberdi and Rosario Talleres, separated from St. Bartholomews, is supported by the Society. Fray Bentos in Uruguay, too, has never become self-supporting, but owes both its initiation and in part its maintenance to the Society in unbroken sequence. On the Pacific Coast the most notable instance of independent expansion has been in the nitrate region to the north of Valparaiso, chaplaincies having been established by local effort between 1900 and 1910 at

Iquique, Antofagasta and Taltal. Speaking generally, it may be said, that the growth of Church organization to the south of Valparaiso was due to the Society's initiative, that to the north was independent of it, though for many years an efficient lay reader has been maintained at Coquimbo. Nor must it be forgotten that the Society supplied the primary initiating and unifying factor in the Bishop. Moreover, it goes without saying, that the three missions to the aboriginal Indians, viz. the original mission in Tierra del Fuego, that in the Paraguayan Chaco, and that to the Araucanians in Southern Chile, were entirely the Society's work. Another special work of the Society has been to minister to the Welsh colony in Chubut. It has also taken the lead in maintaining camp chaplains, or travelling clergy to minister to scattered English people in Argentina. In 1904 it adopted the chaplaincy of Concordia, thus enabling the chaplain to extend his ministrations throughout the provinces of Entre Rios and Corrientes. Afterwards, independent camp chaplaincies were started in the provinces of Buenos Aires and Cordoba, and work was also undertaken in Paraguay, which has developed considerably since. By 1910, the year of the division of the diocese of the Falkland Islands, there were some forty-five clergy, thirty in the republics of the Plate and Brazil, and fifteen in the Falklands, Chile and Peru (the two clergy in the Falklands were supported in part by the Colonial Office, and a grant is still made in respect of the educational work done by

them in the colony), and the jurisdiction of the Bishop extended from Pernambuco in Brazil to Lima in Peru, *i.e.* over a coastline of 7000 miles, including congregations and missions scattered over the whole continent south of the equator. Thus it will be seen that the present dioceses of the Falkland Islands and Argentina and Eastern South America had their origin in the consular chaplaincies in the coast towns of the Pacific and Atlantic Oceans; that these scattered chaplaincies were gathered into some kind of unity by the action of the South American Missionary Society in providing a Bishop; that the work as a whole received a great impulse for growth by means of this action, and that considerable expansion followed both by means of the Society and independently of it, until the extent of the work, and more especially the vast area it covered, justified the division of the diocese in 1910. It remains now to give a sketch of the work in the six republics actually occupied by the two dioceses.

I.—ANGLICAN DIOCESE IN ARGENTINA AND EASTERN SOUTH AMERICA

ARGENTINA

BUENOS AIRES at once became the official centre of the new diocese as for many years past it had been the practical working centre of the old undivided diocese. The capital of the most progressive republic, the greatest city and trade centre of the whole continent, the objective of the steamship lines of the great European nations, and similarly the starting point of an ever increasing network of railways, penetrating the country in all directions, served also by a fine fleet of river-steamers responsible for some two thousand miles of waterway, it was unrivalled as a centre, and St. John's Church as naturally became the Anglican pro-cathedral. The population of the republic is some seven millions, and of this number more than one million live in the capital, so similarly a large proportion of the English are in and about the capital also. Hence the number of churches and clergy there. A third of the clergy of the whole diocese are working in or

near the capital, for what is called a suburban church may be half an hour or more distant by train or tram. These churches are some of our best architecturally. Built in early English style, they are attractive and home-like in the midst of their foreign surroundings. They are only small, for a congregation of a hundred is a large one in this diocese, for even when most numerous, the English, as has been said, are but a scattered few compared with the people of the country. This work in Buenos Aires has its own special problems and difficulties on account of the tendency to migrate to newer and more distant suburbs for cheapness' sake. There is no cohesion or sense of fellowship in such chance colonies, and it is not possible, even if it were desirable, to erect mission churches everywhere, especially when the population is such a shifting one. However,

St. John's
Pro-Cathe-
dral.

St. John's Pro-Cathedral is a very real centre and it is now being beautified with honorary canons' stalls as a thank-offering for the division of the diocese, the church having already been renovated inside and out. To turn back to its history, the first services were held in 1824, in a room in Calle Alsina (then Potosi), properly fitted up as a chapel. These were continued for some years. It was then resolved by the British residents to avail themselves of the full privileges of the Consular Chaplaincy Act (6 Geo. IV., cap. 87), and to build a church, the Foreign Office, in this case, undertaking to contribute



ST. JOHN'S PRO-CATHEDRAL, BUENOS AIRES.

[To face p. 18.]



half the cost, and the National Government to grant a site free of charge. In point of fact this site was part of the property of the then suppressed Merced Church and Convent, which was duly handed over to His Britannic Majesty's representative. On March 6, 1831, the "British Episcopal Church of St. John the Baptist" (as it was called) was formally opened. It is said to have been the first example of Grecian architecture ever seen in the city, and thus attracted much attention. The interior was originally in the same style, but one who remembers it says, that the huge Doric columns made the building very gloomy and the chancel, if it could be called one, was small and mean. Troubled times followed, when the celebrated dictator Rosas rose to power, and though the British were not directly molested, little could be done outside the city. In 1875 the consular chaplaincy ceased, by the action of the British Government, and the community was then thrown on its own resources. The chaplain at that time held the licence of no Bishop, and the position of the Church was somewhat equivocal, especially as the newly formed Church Committee hesitated to recommend him to accept the licence of the Bishop of the Falkland Islands, who came out from home about this time, duly accredited. They had no intention, however, of making the Church other than Anglican, and the difficulty was ultimately adjusted. In other directions the separation from Government control produced the happiest results. Large sums of money were raised, and

many generous donations made by means of which the interior of the church was altered to its present form. It was re-opened for worship at a special service held on December 7, 1879. The church was not actually dedicated until 1894 (by which time another restoration had become necessary), Bishop Stirling performing the ceremony. In 1905 the old schoolroom and caretaker's house at the back of the church were demolished, and a new church hall built, capable of seating four hundred people, with ample accommodation for the Rector above. This hall has proved the greatest possible boon, for until it was opened, Church-people had no meeting place of their own in the city. A final date of importance is 1910, when the registered Vestry formally recognized the Church as the Pro-cathedral of the newly formed diocese, and the fact was still further marked by a Thanksgiving Service held on St. John the Baptist's Day of the same year, at which the Bishop and neighbouring clergy, and a large representative congregation were present.

St. John's had always endeavoured to take a wide view of its responsibilities and to minister to others outside its own actual congregation, both in the suburbs and "camps." As congregations sprang up in other places, such as Belgrano, Flores, Quilmes, they became organized and "affiliated" to St. John's, ministrations being supplied from the mother church. But the system was not found to work well, largely owing to the difficulty experienced

in securing really good clergy. Probably the Vestry, which was the responsible authority, was not possessed of sufficiently expert knowledge. However, the honest intention bore its fruit, and in due time self-governing Church communities came into being, who supported their clergy, built churches and church halls, and in most cases vicarages and caretakers' houses also.

Since the division of the diocese in 1910, the Rector of St. John's has been Archdeacon also in the republics of the Plate, an office to which the importance of his charge naturally entitles him, though he is unable to do much travelling on account of his many local duties. The church is very centrally situated in the business part of the town, and within easy reach of the hotels and docks, but most of the congregation now live at a great distance from it. Many of these are Anglo-Argentine and have their homes in the country. There are few children, as those who have families mostly send them home for education, or reside in one of the suburbs. On the other hand, there is a large proportion of young men, besides a constantly moving population. In spite of these difficulties, great progress has been made of late years in making the Pro-cathedral a centre of vigorous life.

By means of its adjoining hall and other buildings it has for some years past provided a home and base for the Missions to Seamen Society, which works on a large scale in the port of Buenos Aires, and by the efficiency and devotion of its chaplains

has won a high place in the regard of our people both ashore and afloat. This has no doubt helped the life of St. John's as it has been helped by it. However, the time seems close at hand when the Missions to Seamen will erect their own Institute, and so set free the church buildings for work more directly connected with St. John's, for which, no doubt, they are needed.

Organized self-supporting chaplaincies now are St. Saviour's, Belgrano, on the Central Argentine

Suburban Churches. Railway, now a part of the capital; Holy Trinity, Lomas, on the Southern

Railway, and largely ministering to employees of that company; and All Saints', Quilmes, also on the Southern Railway (the place where the English landed to attack the city in the early years of last century). St. Peter's, Flores, the oldest suburban church, can now no longer maintain itself independently on account of the reduced English population, the character of the neighbourhood having changed with the expansion of the city, while Christ Church, Barracas, the most recently founded chaplaincy, but never self-supporting, suffers from the same cause. A notable educational work is being done in Palermo and other districts among the poorer Spanish-speaking population by Rev. W. C. Morris, an agent of the South American Missionary Society. It deeply impresses all visitors, is highly approved by the Government, and is a leavening influence throughout the whole republic. Some five thousand

BUENOS AIRES
AND SUBURBS.



children are taught in these schools. The burden of raising the necessary funds, as may readily be understood, is very great. Another striking achievement, on the English side, is the establishment of St. George's College, Quilmes, under Canon Stevenson. This corresponds to a first-class private school at home, except that many boys stay on and complete their education there. It has its own buildings, fields, and college chapel, and is a strong force for maintaining Christian ideals and the best traditions of home, among Anglo-Argentines, being a unique institution of its kind in the South American republics.

To give some further details of the chaplaincies mentioned above, St. Saviour's, Belgrano, has been the strongest and most influential, though many of its original supporters have returned to England, and there is a tendency for others to move to more distant and cheaper suburbs. Yet resident English are still numerous and the Church holds its own. It is a beautiful little church, standing in well-kept grounds, with church hall and caretaker's house adjoining. The parsonage house is only a few "squares" distant. From the first a reverent standard of worship has been maintained and the chaplaincy has been efficiently organized and thoroughly worked, so that a good tradition has been established. The work is maintained entirely by voluntary subscriptions. Neither here nor in other "suburban" chaplaincies do business houses subscribe. All is done by families and individuals.

Holy Trinity, Lomas, is considerably further from the city and not quite so well situated, for it was built close to the Southern Railway, when it was not foreseen how important that line would become. Now the great trains thundering by drown the preacher's voice, when the doors and windows are open, as they must be in summer. But Church, Hall, and Parsonage are delightfully grouped in their own grounds. Both church and hall are adaptations of the early English style and quite excellent. Here, too, many of the well-to-do residents have left, the land having risen in value and been broken up for building purposes. Perhaps this suburb suffers more than others through rains in winter making the roads impassable, for an unpaved road (and paving is expensive in a country where there is no stone for hundreds of miles) being only alluvial soil, soon becomes a bog under such circumstances. Indeed, rain often makes church-going impossible. The congregation is widely scattered and far from easy to work, yet the services are well maintained, and there is a large and flourishing Sunday School and also a Women's Guild. There is plenty of local patriotism, and so much is the Church valued as an institution, that the nucleus of an endowment fund has been raised. The first chaplain was appointed in 1889, and, being a man of exceptional power, accomplished a notable work. All Saints', Quilmes, is also the work of the present Honorary Diocesan Architect, Mr. W. Bassett Smith, and consists of a nave and fine chancel.

There are no other buildings on the church ground, but an excellent house in a neighbouring street has been bought as a vicarage. This is a smaller chaplaincy than the last two mentioned, and is only maintained with difficulty, for the resident English, though probably increasing on account of the facilities for sports which the place provides, are not numerous. However, the present chaplain, with the help of an assistant priest, keeps a small English Grammar School, so that he is not only fully employed but this difficulty does not press. There are also two English private schools for girls at Quilmes which add to the importance of the chaplaincy. The evening service is specially hearty and well attended. The town of Quilmes is on the river bank and the towers of its parish church (not, of course, All Saints') are what first meet the view of the traveller as the steamer approaches Buenos Aires. Church Halls, or Mission Churches, have also been built at Hurlingham and Villa Devoto on the Pacific Railway. At both places there are a considerable number of English residents, the first, as its name implies, having a specially English atmosphere, the settlement having been made originally for purposes of sport. Services are held twice a month at each place by the Missions to Seamen Clergy. At Villa Devoto there is also a flourishing Sunday School.

Other centres of Church work in the province of Buenos Aires are Bahia Blanca and Junin. The former, some four hundred miles distant from the

capital, is expected to become the great port of the south, a centre for shipment by the Southern and Pacific Railways, but it has suffered from a succession of bad seasons and is as yet far from fulfilling its expectation. The church is also unfortunately oppressed by debt, and the Anglican community (for Presbyterians and Methodists are also fully organized) is reduced in numbers. All efforts are being made, nevertheless, to maintain a resident chaplain and keep up the work of the Missions to Seamen Society in the ports. There is a fine block of church buildings, including church hall, vestry, committee rooms, and caretaker's house. Indeed, a bachelor chaplain can be accommodated there, an important asset when the cost of house rent is considered. When the Buenos Aires camp chaplaincy was first formed under Rev. C. K. Blount, Bahia Blanca was included in his district, and with the help of the Missions to Seamen chaplains at Buenos Aires, services were provided once a month. From these modest beginnings the work grew until at length it was found practicable, with the help of a grant from the Missions to Seamen Society, to establish a resident chaplain.

**Bahia
Blanca.**

Junin used to be a small frontier town garrisoned against the Indians. It is now the site of the chief works of the Pacific Railway, with a population of 31,000. The centre of the work here is an English school for the children of railway employees, and a church hall has been

Junin.

built which serves the double purpose of school and place of worship. A "camp chaplain" used to live here and hold services once a month, but it has been necessary to make other arrangements temporarily. Here, again, we have an instance of growth from small beginnings. A little English school in a rented building, under a self-sacrificing lay reader who lived as best he could, developed in due time into a school-church on its own site and the centre of a camp chaplaincy. It may be imagined what a work of years it was to acquire and pay for the site, and then to gather funds enough to venture on the building. The school is assisted by a grant from the Buenos Aires and Pacific Railway, whose employees' children attend it, and under its loyal and hard-working mistress does excellent work. No grant is received from Government, yet Government regulations as to teaching Spanish, national history, Argentine patriotism, etc., are somewhat severe. There is a "Church Sunday" once a month, when the Hall is most reverently appointed for worship, and often enough there will be twenty communicants and perhaps nearly a hundred at Evensong. The people would gladly welcome more ministrations, and only lack of funds prevents it.

In the province of Santa Fé, originally supported by the South American Missionary Society, but now self-supporting, is the old-established chaplaincy of St. Bartholomew's, Rosario, where there is a British population of 1000 or more in a city of 230,000. Rosario is

not unlike a Buenos Aires in miniature. It stands on an absolutely level plain, is laid out on the same chess-board plan of even squares, with here and there broad avenues, has a water-front often crowded with British shipping, and is cosmopolitan in composition and tone rather than distinctively Argentine. Its growth has been phenomenal. When Church, School, and Parsonage were built, they were surrounded by open "camp." Now they are in the heart of the city, and the majority of the English live at a considerable distance. There is good communication, however, by means of trains and electric trams. The English business houses are mostly branches of those in Buenos Aires, and there are a large number of employees of the Central Argentine Railway, which on account of this responsibility gives generous help in many ways. Every week-day a non-stop express runs to Buenos Aires and back, such is the need of communication between the two cities. There is a locally managed Sailors' Home and an Anglo-German Hospital; also a Recreation Ground at Plaza Jewell, called after its English donor. The church is an attractive red-brick building, both outside and inside suggestive of home, and it has been beautified by several memorial gifts, such as stained-glass windows and a light iron-work screen. It has been fortunate in having a succession of excellent chaplains. The last chaplain threw open his house as a young men's club, and upon his untimely death through typhoid, deeply regretted,

half of the school was furnished as an attractive club in memory of him. The present chaplain is personally superintending the school, in addition to his other endless duties. This school, it may be explained, has done invaluable work in the past, but now, on account of the reduced number of English or Anglo-Argentine children and the increased cost of living, it is most difficult to maintain it. Nevertheless, in the unfavourable moral atmosphere of Spanish America, where the tendency is for English-born children to deteriorate, the effort is well worth making.

Of recent years a second chaplaincy has been established, supported almost entirely by the South American Missionary Society, in the suburbs of the Central Argentine Talleres (workshops) and Alberdi. In this latter place there is an important educational work, consisting of a well-equipped English high school for girls, and a Spanish free school for the poorer children of the neighbourhood. On this basis has been built up a definite mission work with Sunday School and organized congregation. There are no churches as yet, services being held in halls or schoolrooms specially fitted up for the purpose. Alberdi and Talleres are several miles apart, but there is good communication by means of train and tram. The former place, being situated on the river and on higher ground, is increasing in favour among the English as a place of residence, and the work among them is of growing importance. A

**Alberdi and
Talleres.**

whole "square" (much of it given by generous friends of the South American Missionary Society) is occupied by school buildings and workers' house, and it is a centre of earnest Christian effort and influence. The school at the Talleres, on the other hand, belongs to the Railway Company, and is used for many other purposes besides education and worship. Yet a full Church organization is maintained (the school, having a little sanctuary shut off from it, is thoroughly adapted for worship on Sundays), and the chaplain is specially successful in keeping together one of the largest Sunday Schools in the diocese, which, unlike the majority elsewhere, meets in the afternoon, as at home. On the whole, young people may be said to be numerous in this chaplaincy, and there is a flourishing branch of the Girls' Friendly Society. The Spanish-speaking branch of the Church seems to have sprung up as the natural outcome of the religious education of the school, and there is an earnest band of communicants.

With the exception of Mendoza, which is a provincial capital beautifully situated at the foothills of the Andes, the centre of the vine-growing district of Argentina, and starting-point **Mendoza.** of the Transandine Railway, twenty-four hours' distant from Buenos Aires, where a lay reader is stationed to maintain a school and serve the small resident British community, the other chaplaincies in Argentina are to a **Camp Chaplaincies.** greater or less extent what are called "camp chaplaincies," *i.e.* the chaplain travels,

mostly by railway, over the "camps" or country districts, wide, open plains of vast extent very scantily populated, but including here and there great cities where there is a resident English community to be served. These chaplaincies constitute an extraordinarily difficult problem. Outside the towns those whom it is desired to reach are either railway employees, engineers and a limited number of mechanics and drivers, who naturally are never far from the railway line, or "estancieros" (farmers), "mayor-domos" (managers), and other young Englishmen under them, usually old public school boys, who are remote and scattered and difficult to get into touch with, for it is very seldom that there are any number of English-owned or English-managed "estancias" near each other. Moreover, from the circumstances of their lives, these people are mostly unaccustomed to any institutional religion, and have no great desire for it. Hence it is difficult to know where to begin. Little can be done before they are known personally. Letters may remain unanswered. Distances are great, travelling expensive, much time may be spent in achieving nothing. A whole week may be spent in arranging for a service and then the Sunday is wet, or at the last moment a chaplain may be asked to put off his service, when it is impossible to arrange another service elsewhere. Hence the chaplain is generally in the position of having to create that very sense of need which it is his calling to satisfy. And meanwhile there is distressing uncertainty as to

his stipend. It is obviously unfair that friends at home should pay for people who can afford it themselves, if they had the will; but among these scattered people there is no sense of corporate responsibility. And at the back of all there is the fatal bequest of generations of establishment and endowment, *i.e.* people expect to have things done for them. At the present time there are four such camp chaplaincies, that of Concordia and Entre Rios, which is supported by the South American Missionary Society, Buenos Aires, Cordoba and Santa Fé (which have been temporarily amalgamated owing to scarcity of funds), and the Northern Provinces, which is also backed by the South American Missionary Society. The first-named covers the provinces of Entre Rios ("Between Rivers," *i.e.* Rivers Paraná and Uruguay) and Corrientes. In this chaplaincy there are three town centres, Paraná, the capital, situated on the river of that name, where are some fifty or sixty employees of the Entre Rios Railway, Concordia the commercial capital, where the resident English have shrunk to a mere handful since the amalgamation of the East Argentine Railway with the North Eastern (unfortunately the church is at Concordia), and Montecaseros in the province of Corrientes, the headquarters of the North-East Argentine Railway. In Paraná services are held in the American Methodist Chapel, in Montecaseros in a club. There are smaller railway communities at various junctions

Concordia
Camp
Chaplaincy.

and "estancieros" thinly scattered in different parts. The total population to be ministered to is about 600. These provinces are less flat and unattractive than on the other side of the river, but on the other hand they are poorer and less developed. There is now through communication with Buenos Aires, the train being carried on a "ferry boat" between Ibicuy and

Buenos Aires
Camp
Chaplaincy. Zárate. The province of Buenos Aires is of a vast extent and includes much of the best land of the republic, while the English-owned and managed railways are excellently appointed. Travelling, however, over these flat "camps" is most monotonous, one journey being usually exactly like another. In the south there are a large number of Scotch "estancieros," but these are ministered to by their own Presbyterian ministers. The English are mostly to the west. In some few districts their "estancias" are grouped fairly near together, but the great majority are remote and scattered. Junin is the best centre from which to work this chaplaincy. It may be mentioned that the general tendency of the English is to be pioneers and move westwards to what are called "outside camps," where land is, or was, cheaper. "Estancias" on "inside" camps, which have risen enormously in value, are usually rented or sold. However, there are few owners now, as so large a capital is necessary. Most Englishmen are employees merely, and the younger men earn very little. There are also a fair number

employed on native "estancias." Life on "estancias" is healthy, but hard and monotonous. There is no holiday but Sunday, and in the camps Sunday has lost all semblance, if ever it had it, of a sacred day. Moreover, on these vast rich plains, which man deals with as he wills—stock raising on a huge scale with strict method and on well-proved scientific lines—life tends to be sadly materialistic.

Cordoba Camp Chaplaincy has its centre in Cordoba, the capital of the province, situated at the foothills of a mountain district which is itself a far-flung offshoot of the Cordillera of the Andes. It is a city of 123,000, the third in the republic, and as it has several hundred English residents, should really have a chaplain to itself. This, however, is impossible at present, and the chaplain spends two Sundays a month there. A mission church or church hall has just been built which is in every way a credit to the community. This was the more necessary as it was found most difficult to secure temporary premises owing to the city being an ancient stronghold of the Roman Catholic Church, even though our work was obviously non-aggressive. It may, however, have been confused in people's minds with the Protestant Missions which are at work here as in many other cities. The provinces of Cordoba and Santa Fé are not unlike that of Buenos Aires in extent and fertility, and in the fact that they contain a considerable English element which has to be sought out and won. So far as the

**Cordoba
Camp
Chaplaincy.**

" camps " are concerned (as apart from such centres as Cordoba, which do their part loyally), the chaplain has no committees or organizations of any kind to help him. All depends upon himself personally, his plan of work, and even subscriptions to his stipend.

Argentina reaches up to the tropics as well as extends to the snows, and the north is a populous sugar-growing district, mountainous and exquisitely wooded, a complete contrast to the rich pastoral plains of the central provinces. When the South American Missionary Society established a mission to the Indians from Leach & Co.'s property of " La Esperanza " as a base, these provinces, viz. Tucuman, Salta and Jujuy, were detached from the Cordoba " camp chaplaincy," to which they formerly belonged, and formed into a separate chaplaincy under the South American Missionary Society, the foundation of the mission to the heathen throwing into obvious relief the duty of doing more for the spiritual needs of our own countrymen. A large part of the chaplain's work consists in ministering to the employees of the above-named firm, who have many large estates in the north, and are engaged in various forms of commercial enterprise. Tucuman, however, like Cordoba, is a large city, the capital of a province and a railway centre, and contains a resident English community. Here a monthly service is held in the local French School. The chaplain is under the disadvantage of having to do most of his travelling on the State railway, which in summer time is liable to be cut

by sudden floods from the mountains, the summer being the wet season.

The Chubut chaplaincy is unique in being primarily a Welsh chaplaincy for Patagonia, a work which the South American Missionary Society has consistently supported since the foundation of the colony in 1866, when a shipload of 150 Welsh settled in the bleak uninhabited land (as it then was) of the Chubut Valley. The ambition of the founders was to establish a new Wales in Patagonia, and many hardships they endured in pursuit of their ideal. On one occasion their homesteads were completely destroyed by floods. It should be explained that whereas the present Chubut *territory* extends from the Andes to the Atlantic and the Rio Negro to Santa Cruz, the Chubut *valley*, cultivated by the Welsh, is an alluvial plain, some forty miles long by four or five wide, through which the Chubut river flows from the mountains to the sea, and it is by means of this river that the plain is irrigated, for the ordinary rainfall is altogether insufficient for purposes of cultivation. In spite of the floods, which were the occasion of a few hundreds leaving for Canada about 1902, the Welsh have multiplied and prospered so much that they have extended to form a fresh colony in the better land near the Andes, called "16th of October," from the date upon which they reached it first. But the country is no longer predominantly Welsh. With the establishment of

Chubut
Chaplaincy.

the Argentine Government and direct commerce with Buenos Aires, Latin settlers flowed in, and now the Welsh are in a minority, a state of things which the future is not likely to alter materially for the better. Finding that they have not the opportunity for maintaining their nationality as they had hoped, the tendency of the Welshmen is to sell their farms and leave for lands under the British flag. Indeed, a considerable number are now leaving for Australia. From the beginning, Church-people have been a small minority among them, and there is no sign at present of their number being much increased, though there is not the tension between Churchmen and Nonconformists which exists in Wales, as indeed there is no reason for it. The chaplain serves two churches twenty miles apart, Trelew, the commercial capital, where there is also the parsonage house, and St. David's in the upper valley. He has also an English congregation, but no church as yet, at Madryn, the seaport, which is linked with Trelew and the valley by an English railway. St. David's Church is now being completely rebuilt, and there is an excellent site for a church at Madryn when enough funds have been collected.

Any account of diocesan institutions would be incomplete without mention of the "Allen Gardiner

Allen
Gardiner
Homes,

Memorial Homes," for orphans or poor children of English-speaking parents. Sickness and death in a foreign country, or unhappier still, moral failure, makes

these Homes an immense boon for quite a number

who would otherwise be lost. They were founded in 1896, and maintained for years at Alberdi Rosario by Rev. W. H. T. Blair, an agent of the South American Missionary Society, but on account of high rents and lack of space moved by him later to an exquisitely healthy and beautiful situation in the Cordoba Hills, in a district which has since become popular as an English holiday resort. The buildings were erected by Mr. Blair at his own expense, otherwise the Homes are maintained by public subscription. The great majority of those who are brought up in the Homes do well in after life. At present the numbers are under forty, but they are usually larger. A witness to the efficiency of the Institution is the fact that the principal matron was herself a child in the "Homes," holds a trained nurse's certificate, and is entirely devoted to the work. It is difficult to see how such an institution could possibly be dispensed with.

Another institution, started for somewhat different objects, but which has come to work on nearly parallel lines, is the Children's Home at Belgrano, Buenos Aires. This was begun some ten years ago by the ladies of Belgrano and has been managed by them since. Indeed, it may be pointed to as a signal instance of successful women's work. A valuable property has been secured in a convenient position, and is being constantly improved. There is a boys' and girls' department with separate playgrounds, and the chaplain of St. Saviour's

**Belgrano
Children's
Home.**

Church acts as chaplain to the Homes. Education is a difficulty, as the laws in the capital are strict, and hardly framed to meet such an exceptional situation as fifty half-alien backward and neglected children, such as the majority were before they found refuge in the Homes. However, the work is shared by the matron and a certificated Argentine teacher such as the law requires. These Homes also are supported entirely by voluntary contributions. They have the advantage of being central and easily accessible.

THE ARGENTINE CHACO MISSION

THE Argentine Chaco adjoins that of Paraguay though it is a much better country on the whole. This Mission is designed to reach the Indians in the Argentine Chaco and hence its name, but it is not yet domiciled there. For many years large numbers of Indians, both from Bolivia and the Argentine Chaco, had been accustomed to come down and work for many months together on Messrs. Leach Brothers' sugar estates in Jujuy, one of the northern and tropical provinces of Argentina, and this being a friendly company of high reputation, their headquarters of San Pedro de Jujuy seemed to provide a unique opportunity as a base for learning the languages and getting into touch with the various tribes, as the necessary preliminary to evangelization. And this has been done. A party of four experienced missionaries from the Paraguayan

Chaco arrived in 1911 and took up their quarters in a compound containing several dwelling-houses and outbuildings, together with abundant garden land, generously placed at their disposal by the company. The result of their three years' work may be said to be, that expeditions have been made to some of the countries where the tribes live, friendly relations have been established with them, and in the case of the Mataco and Toba (two powerful and numerous tribes) and Choroti and Chunupi a working knowledge has been acquired of the language. And now a fresh batch of young lay missionaries having arrived from home, a definite start is being made by the formation of a Mission station among the Bejoz, a branch of the Matacos, on a tract of land on the banks of the Bermejo River. This may be regarded as very satisfactory progress, and there can be no doubt that the experience gained in other somewhat similar mission-fields will tend to much more rapid advance in the future, given the needed support from home. It is hoped in time to link together the two Chaco Missions by a chain of settlements, and then extend northwards. At the time of writing an ordained missionary as leader is still lacking.

URUGUAY

THE site of Holy Trinity Church, Montevideo, is of great historic interest. It was near this spot in 1807, that the British troops, under Sir Samuel Auchmuty, forced their way into the city through a breach made by their artillery (from which a street is called "Calle Brecha" to this day). The loss of life was considerable, for the "breach" was dominated by a round tower which occupied the actual position of the present church. It is to the credit of our troops that two hours after the surrender of the city life and property were as secure as if no disaster had taken place. Thirty-seven years afterwards, on January 1, 1844, when the city had long since been handed back to its rightful owners, the foundation stone of Holy Trinity Church was laid by Commodore Parvis, Commander of the South-East Atlantic Squadron, with the entire sanction of the Government of Uruguay, and in the presence of some of its distinguished citizens who were in keen sympathy with the work. Thus, as one of them put it, Don Joaquin Sagra y Piriz, "near where the demon of



HOLY TRINITY CHURCH, MONTEVIDEO.

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war caused English and Spanish blood to flow and mingle together during thirteen days, a temple was erected to the God of Peace," and he prayed that the most perfect harmony might never cease to exist between his country and that of his English friends present. Both site and church were the free gift of Mr. Samuel Fisher Lafone, who also took a lifelong interest in its welfare. The fact was suitably recorded upon a silver plate on the case containing coins, etc., deposited beneath the stone: "The ground and building are presented as free act and fulfilment of a humble and fervent desire on the part of Samuel Fisher Lafone who dedicates it to the true worship of God according to the rites of the Church of England, and for the promulgation of the blessed Gospel of Peace, praying that the Mightiest may prosper it, and the ministry of this Church in and through Christ Jesus."

The church is plain but dignified. It has a classical front with portico supported by massive Doric pillars and stands well above the road at the top of a flight of white marble steps. There is a large cross on the apex of the roof and its two small square towers make it an object easily recognizable from the sea. The interior is most pleasing. Chancel and east end are reverently appointed and with excellent taste. There are good stained glass windows and other interesting memorials, the church having (for this diocese) so long a history. The chancel is separated from the nave by a handsome light ironwork screen, a memorial of the Diamond Jubilee

of Queen Victoria. The choir stalls, and indeed all the seats, are of Paraguayan cedar. With the gallery at the west end the church is capable of seating nearly 500 people. For many years past there has been an excellent choir.

Behind the church are the remains of an old Spanish bastion washed by the waters of the Plate. In stormy weather the sea breaks over this wall, and the spray dashing against the church makes the preacher within difficult at times to hear. Alongside of the church stands the Lafone Memorial Hall, built in memory of the founder. This is a roomy and well-furnished building used for Sunday School and social gatherings. There are living-rooms also which serve for a caretaker. Hence, with the important exception of a vicarage, the equipment of the church is tolerably complete. The neighbourhood is now a bad one, through the migration of the better class of inhabitants to the suburbs, and the English almost all live at a considerable distance, yet the church is still fairly central and easily reached by electric tram.

Pocitos, formerly a small isolated watering place, has now become a favourite place of residence owing to improved communication. The Western Telegraph Company have put up large buildings there for the use of their English staff, and there are many families also. Hence a chapel of ease to Holy Trinity may be necessary before long. From its beginning the church has been a consular chaplaincy, though, as has been explained, only

a small Government grant is received at present, and that for a limited time. At first the chaplains were appointed by the Foreign Office, but the right to appoint was soon conceded to the subscribers. Among the special conditions prevailing at Montevideo must be mentioned the existence of a certain form of endowment. In 1887 the Government expropriated the then British Cemetery (which was the means of the chaplain, the Rev. J. H. Davis, losing his life, as he contracted small pox when superintending the removal of the bodies), compensation being given and received. The present beautiful and well-kept cemetery was then secured, and the balance of the funds so well invested under a responsible committee that a considerable sum of money is available for religious, philanthropic and charitable purposes. Indeed, it is largely, though by no means entirely, owing to this fund that the British community in Montevideo is one of the best equipped in South America, not only having a Victoria Memorial Hall but a new British Hospital, and excellent British schools, furnished and staffed from home. The population of Montevideo being 350,000 and the English and Anglo-Uruguayan community only numbering some 700, and being scattered throughout the vast city and suburbs, it will be readily understood that the chaplain has no easy task. Quite a number of our people are permanently settled in the country, and have been so for several generations. Some of the families most loyal to the church may be reckoned

in this category, and an honoured member of the choir is the son of the original donor. Others on the contrary, both families and individuals, change very quickly. Montevideo is a port of call for all the great ocean liners, notably those of the Pacific Steam Navigation Company, as well as a great number of cargo steamers. Hence there is plenty of work to be done among British sailors, and the chaplain acts as honorary chaplain to the Missions to Seamen. The Sailors' Home, a well-managed institution, is in charge of the Salvation Army.

Fray Bentos, situated on the River Uruguay, is a town which owes its existence to the famous

Fray Bentos Chaplaincy. Liebig factory. Formerly the *personnel* was English, but it is now almost entirely German. However, the present chaplain is able to hold services in either language. There is a parsonage house and garden, and a little church, originally the property of the British Government, but now handed over to the South American Missionary Society, which supports the chaplaincy. Finding too little work here, the chaplain has extended his ministrations over the western part of the republic. The largest English congregation is at Conchillas, opposite Buenos Aires, where Messrs. Walker and Co., the well-known contractors, own large stone quarries. There is another at Paysandu, celebrated on account of its ox-tongues, consisting chiefly of employees of the Midland Railway. At Salto there is a small endowed church built at a time when the English

were far more numerous than at present, but Salto being opposite Concordia in Entre Rios, this is more easily worked by the resident chaplain there. In addition there are English and Anglo-Uruguayan "estancieros" and their families to be ministered to, scattered up and down throughout the country. The character of the country and the people is different to Argentina. The "camps" are undulating and well watered by streams which flow over rocky courses between well-wooded banks, but though the country is better suited for homes on account of this variety and beauty, the frequency of revolutions has been such as to make many of the English leave for Argentina, where political conditions are more stable, and those who remain are mostly those who have been brought up in the country and are Uruguayans by law. It is more difficult to minister to these on account of the weakness of the home tradition and their tendency to assimilate themselves to the country. The children, *e.g.*, are mostly Spanish-speaking. Yet the work is being done and is well worth doing. There are also the physical difficulties to contend with of locusts, drought, or rains, which latter make the "passes" over the streams impracticable at times. The present chaplain has a long and honourable term of service, having extended and consolidated the work beyond any of his predecessors.

PARAGUAY

OF old time the term "Republics of the Plate" has included Argentina, Uruguay (the "buffer state" between Argentina and Brazil), and Paraguay, though Paraguay is an island republic some 700 miles from the Plate estuary. There is a far greater admixture of Indian blood in this republic, and it is in a much more primitive and less developed condition. Until lately its only means of communication with the outer world was by means of shallow draught river steamers, but now the Paraguayan Railway has been linked up with the Argentine Railways, and through "international" trains run from Buenos Aires to Asuncion, the capital, by means of ferry boats over the Paraná and Alto Paraná rivers, accomplishing the journey in a little more than two days. The beginning of Anglican Church work in this country was at New Australia Colony, and it has had a singularly happy development.

Unlike our churches in Buenos Aires, Montevideo and Rio Janeiro, the capitals of the other eastern republics, our church in Asuncion is of only very recent origin, having been dedicated in 1913. It is a tiny building, in Early English style,

St. Andrew's,
Asuncion.



ST. ANDREW'S CHURCH, ASUNCION, PARAGUAY.

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adapted for the tropics, on an excellent site given by Dr. William Stewart, an old and honoured resident. Even when it was determined to build, and funds had been raised for the purpose, chiefly by English-speaking people throughout Paraguay, the number of Churchpeople and others in Asuncion itself would scarcely have justified the venture, had it not been felt that some visible centre of unity was needed for members of our race and faith scattered throughout the republic. Services had hitherto been held in the German Lutheran Church every month or six weeks, when the chaplain was able to visit the city. However, while the church was building, and afterwards, the number of resident English increased greatly, owing to railway extension and the inauguration of electric traction, and for other reasons, so that now there is no doubt that for local and practical purposes also the church is needed. From the first, the effort was marked by the utmost unanimity and goodwill, and now there is a keen desire to build a caretaker's house and chaplain's rooms on the ample space at the back of the church, in order that the benefit of a resident chaplain may be secured. It may be explained how church work in Paraguay did not originate in the capital, but in the remote colony of New Australia. The story of the great shearers' strike in Australia and the consequent attempt to establish a socialistic colony in Paraguay, cannot be told here. It must be enough to state briefly that the attempt failed, the great majority returned to their own country sadder

and wiser, and only two small communities remained at Cosme and New Australia, the latter being a territory of some twenty square miles, consisting of plain and forest, where the people lived as ordinary settlers, *i.e.* not as socialists, each family a considerable distance from its neighbours. In 1902 the number, including women and children, was about 150. Friendly relations were established with this community. All valued education, if only a few religion, and a schoolmaster started work among them, holding services on Sunday. In due time the little school-church became a centre, and the deacon in charge extended his ministrations to other communities on the railway, Villa Rica (the nearest point, thirty miles away), Sapucay, where the railway works were situated, and Asuncion, the capital. From this strange centre the Paraguayan chaplaincy developed. (It is true that in 1904, with the help of the South American Missionary Society, an experienced chaplain was established at Villa Rica, the town already referred to on the railway, some ninety miles distant from Asuncion and, roughly speaking, midway between the two Australian colonies, and at the same time a school was started there under a master, but partly on account of the unsettlement caused by revolutions, and still more because the time was hardly ripe for a resident chaplain, the work was not adequately supported and was closed down in 1906.) However, New Australia was undoubtedly inconvenient as a centre. Communication by post was slow and

irregular, heavy rains might flood the creeks, and the school could not be left too often. Hence upon the chaplain's promotion to work elsewhere, new arrangements were made, with the help of the Diocesan Fund and the people themselves, and in 1913 the new chaplain took charge of the Railway Company's School at Sapucay, from which Asuncion and other places could be visited more easily, while a married teacher and lay reader was placed at New Australia for that work only. It was thought that a married man (granted that his wife was a devoted worker like himself) would better be able to bear the monotony and isolation inseparable from this kind of post, and that the wife might be of real service as a friend of the women and girls. And this experiment has been more than justified. The colonists responded warmly to this appeal to their sympathies and have shown by their conduct that they appreciate such a married couple among them. Meanwhile, a further venture has been made at Cosme Colony. This is a little community of fifty people living near together, as in a village, in a clearing in the forest, the remnant of a second attempt at a socialistic colony which continued the experiment for some years after the other had failed. There are about twenty children of school age. The desire was expressed for a teacher, and the people, who have always been most friendly, were more than willing to contribute (the Australians in Paraguay thoroughly retain their sturdiness and independence), so a lady who has been accustomed

to roughing it in the Church's service was sent in 1914. This venture, too, seems quite successful, the keenness of the children to learn being delightful. At present then (and it is a feature of the Paraguayan work) there are three small schools connected with the Church in Paraguay, and the need of a fourth at Asuncion is becoming apparent. The school at Sapucay, being for the benefit of English employees of the Paraguayan Central Railway, is provided by the Company and admirably equipped. It has met a very real want and should do much to make their people settled and happy. However, did funds permit of it, the Church's right policy is clearly to plant its chaplain in Asuncion, the capital, which is the chief centre of English population, where the church is, and place a fourth worker, a married man if possible, at Sapucay. It is a hardship that the chaplain should be so far from his church and people. On the whole, there is great cause for thankfulness for what has been accomplished in the last ten or eleven years. Instead of indifference or opposition, there is the friendliest feeling towards our work, and whereas formerly there were none, we have now four or five centres where services are held, and the Anglican Church is worthily represented in the capital. In Paraguay, it may be mentioned, we have been in friendly relations with the Germans. At Asuncion, as has already been stated, we used to worship in their church, and at Villa Rica in their schoolroom. In the latter place, the English have disappeared, all but a very

few, but quite a good number of Germans used to attend the services. The devoted and successful work of the South American Missionary Society in the Chaco of Paraguay constitutes another reason for gratitude that work among our own fellow countrymen has so developed. It was a reproach that while an Indian Church was being built up among the heathen, our own people were living practically without religion. That reproach has now been done away.

THE PARAGUAYAN CHACO MISSION

The Paraguayan Chaco is that part of Paraguay which lies westward of the Paraguay river. It is the greatest possible contrast to Paraguay proper, for whereas Paraguay itself is a beautiful land of rolling plains and forests and rivers, celebrated for its exquisite oranges and other products, the Chaco is still a land in the making, consisting of vast dreary plains covered with ant hills, palm trees, and low scrubby forest, and broken up by numerous swamps. Hence, as no white man coveted it, it formed for centuries a natural Indian reserve. The conditions, however, are now rapidly changing, as the land has been found valuable for running cattle, and the Indian no longer has the country to himself. It seems that the old Jesuits who achieved such triumphs in Paraguay itself, never obtained a footing in the Chaco, where the Indians were of a much more savage type. This

honour was reserved for Englishmen. It is told in the chapter which gives a historical sketch of the South American Missionary Society how Mr. Henriksen died as the result of exposure and hardship in 1889, but he was at once succeeded by Mr. W. B. Grubb, who made the bold venture of leaving the "coast" (as the river bank is called), and living with the Indians in the interior like one of themselves. It was taking his life in his hand, but he succeeded. His opinion of the country itself is given in the following extract from his "Ten Years' Review of Progress." "The country is difficult in the extreme to live in, producing nothing sufficient in itself to sustain a white man; it is a country with extremes of flood or drought, with no practicable water-ways, of poor soil, excelling in almost nothing but the abundance of its insect life, which makes all other life a burden; an uninteresting country, a dead level for hundreds of miles, of alternate swamps, dreary palm plains or scrubby bush land." Yet the country has undoubtedly cast its spell over him and his fellow-missionaries, and they have learned to be happy in it, for the work's sake. The danger for Mr. Grubb in the early days was when the Indians began to find out that he was studying and understanding their customs and language. To a foreigner who was temporarily among them, but aloof from their life, they had no particular objection, but they disliked intensely the notion of a white man knowing their tribal secrets. However, he wore down their opposition by his sheer

courage and audacity—"bluff" of a kind, it would seem to be. "This white man must be a very important and powerful person (so the Indians would argue) because, though he is all alone among us, he is never afraid; on the contrary, he orders us to do things for him and is vexed if we do not do them; he must be very strong as he behaves so; the spirits who protect him must be stronger than ours" (thereby touching a genuine truth, for simple faith in God was indeed what inspired him). Thus he gradually gained a personal ascendancy which he has never lost, and which has been an invaluable factor in giving a fair start to his colleagues, for the Indian is a child who, in however kindly a way, must be dominated. The history of the Mission (which is fully given in the Society's publications) is one of slow progress against constant and wearing difficulties, of learning painfully by experience, of perpetual changes of plans and places, of much time spent in the mere labour of living, of journeying on horseback and on foot under conditions such as a mere pioneer would seldom face, of quietly deepening and extending influence, so that the fame of this new kind of white man who is the Indian's friend is known among remote tribes whom the missionaries themselves have never met. Station after station was opened and abandoned for various valid reasons, perhaps the principal one being the opening up of the country and changes of ownership. The experiment was tried of diffusing the Mission influence by means of sub-stations, but

though this seemed the best course at the time, the method was not concentrated enough for effective conversions, and the missionaries suffered from isolation. Now at length the problems of evangelization have been so far solved that what appears to be a permanent centre has been established by means of a settled Christian village, or at all events, a village under mission rule where Christian standards of conduct are obligatory. The work is only on a small scale, but, nevertheless, it is a great achievement. To have settled part of a wandering tribe in such a difficult country under Christian influences is in itself a triumph, and, regarded as a method, the key to much greater triumphs in the future. For the impression is left by a study of the Society's missionary work in Patagonia, that the absence of lasting results was due to the impossibility of really impressing a wild, migratory people. Civilization of a kind would seem a necessary condition of evangelization. Hence, one feels that in the Paraguayan Chaco the right methods have been discovered and acted upon. In this settlement of Makthlawaiia the Mission is on its own land. The soil is here good enough for gardens (a rare characteristic), and the surrounding swamp usually provides fish, so that by these means, together with hunting, the Indians can, to some extent, support themselves. There is also a herd of some 500 cattle belonging to the Indians, and a co-operative society managed by the missionaries. Where possible, the Mission provides work, and there are, *e.g.*, Indians who are

fairly capable carpenters and sawyers; others are employed as cattle-boys and for transport. Quite forty can handle and manage bullock waggons, and several can train bullocks and also break in horse;.

This shows the settled conditions which make sustained Christian teaching possible. The most important buildings in the village are the church and school. Both are evident and happy centres of life. Not on Sundays only but every day the church is largely attended. Each day's work begins and ends with prayer and praise there. There can be no doubt that there is a core of real faith in the people which shows itself in their transformed lives; in other words, Christ Jesus and His Holy Spirit are a reality to them. Speaking of what they were, Mr. Grubb says, "In their natural state they are quite barbarous, and live in the rudest booths; they are sunk in the grossest superstition. Outside the Mission sphere of influence they are undoubtedly a dying people, without the slightest desire to increase, settle down, or follow an industrial and peaceful life; a thoroughly thriftless people, content to live on the chance of what a day may bring forth." The change then is evident. The first converts were baptized by Bishop Stirling at the then existing River Station in 1899, since which time they have grown to about 150, half the population of the village when fairly filled. Confirmations have been held from time to time, and the number of communicants is about 40. A living branch of the Church then exists in the Paraguayan Chaco, and Mr.

Grubb sums up the report before referred to thus :
 " We see that a certain number of these Indians, albeit a small proportion, have taken to Christianity, civilization, a rudimentary education, trades and thriftiness ; and moreover, a previous decline in the population (infanticide had been common) has not only ceased among these settled Indians, but instead they are rapidly increasing ; in proof of which children under fourteen years of age represent a third of the whole population. No such condition exists in any other part of the country."

As illustrating the devoted labour which under God has produced these results, we may add that the Lengua language has been mastered and reduced to writing, and a dictionary and grammar compiled (largely through the expert knowledge of Mr. R. J. Hunt). Genesis and parts of Exodus, the Gospels, and Acts have been printed, also part of the Prayer-book, and a selection of hymns.

In conclusion, an interesting old tradition may be quoted, that for generations the Indians had been expecting the arrival of some strangers who should be as their own people, speaking their language and teaching them about the spirit world. These were called Imlah. When the Imlah arrive (so the tradition says), all the Indians must obey their teaching and take care that they do not leave their country, for in that case, through sickness or some other cause, the Indians would disappear from the land. In what unlooked for regions may not truth be found !

BRAZIL

FOR many years Anglican Church work in this vast republic of the New World was limited to the three consular chaplaincies of Rio Janeiro, Bahia and Pernambuco, and the South American Missionary Society's chaplaincy of Sao Paulo, now self-supporting, *i.e.* four in all. However, after the division of the diocese in 1910, it was found possible to re-open the long-closed chaplaincy of Morro Velho, a gold-mining centre in the state of Minas, and to open new chaplaincies at Pará at the mouth of the great Amazon river, and quite recently, with the help of the South American Missionary Society, at Santos, the well-known port of the state of Sao Paulo. Hence the number of the Brazilian chaplaincies has been increased from four to seven. This fact, which marks the increasing importance of our Church's work in Brazil, together with the fact that there is a natural cleavage of race and language, and to some extent climate, between the United States of Brazil and the Spanish-speaking republics of the Plate, seemed to justify the formation of a separate archdeaconry and in September, 1914, the newly appointed chaplain of Rio de Janeiro was

appointed also Archdeacon in Brazil. The Protestant Episcopal Church of the United States of America began work in Brazil in 1889, and have now a strong, well-organized mission of which some account is given elsewhere, but except in special cases it has no English-speaking congregations, its object being to minister to Brazilians.

The origin of our Church in Brazil is of special interest. According to Article XII. of a Commercial Treaty made with England in 1810, permission was granted to us to build churches conditionally upon their having the appearance of dwelling-houses, and full liberty of worship was accorded so long as no attempt was made to attack the Roman Catholic religion or make proselytes. At the same time we were allowed to have our own cemeteries, which the authorities pledged themselves to respect. It appears that this concession was not obtained without some difficulty. It is stated on the authority of the Rev. R. Walsh, a clergyman of the Church of England who visited Brazil, and wrote a book about his travels in 1829, that the Papal Nuncio, Lorenzo Calepi, Archbishop of Nisibis, was in Rio at the time and strongly opposed this article. His opposition caused some surprise, for he is described as an ecclesiastic of polished and gracious manners who concerned himself very little with serious questions. But on this occasion he sought an audience of the king and protested vigorously against the encouragement which such a concession would give to schism

Christ
Church, Rio
de Janeiro.



CHURCH OF ST. GEORGE AND ST. JOHN THE BAPTIST, RIO DE JANEIRO.

Built 1819. Pulled down 1898.

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in the Church ; and when he failed to move the king upon this point, he urged the establishment of the Inquisition side by side with the concession, in order to check the progress of heresy among Brazilians, but in this too he failed to make any impression. The Bishop of Rio, on the other hand, steadily advocated the measure, the reasons he gave being distinctly curious. "The English," he said, "have really no religion at all. But they are a proud and obstinate race. If we oppose their wish in this matter, they will not only persist in it more, but make it a question of infinite importance. But if on the other hand we give way to them, they will build their chapel, and no one will ever go there." This was the story current at any rate when Mr. Walsh visited Rio some years afterwards, and he is considered by Senhor J. C. Rodrigues, a well-known living Brazilian, as "an intelligent English traveller."

In 1819 then, in the Rua dos Barbonos (now Evarista da Vega), the English laid the foundation stone of what has been called "the first Protestant temple in South America." When completed it was dedicated to St. George and St. John the Baptist, as a compliment to the British and Portuguese kings. Mr. Walsh reported the building to be in very poor order at the time of his visit in 1828-9, and the congregation to be only small, not more than thirty or forty. In 1898-9 it was completely rebuilt, this time with an ecclesiastical appearance, which at all events marks the movement of public opinion

towards fuller toleration, otherwise it is hardly an improvement upon the old plain design. The new building was re-dedicated as Christ Church. It consists of a spacious nave with chancel, sanctuary, and two vestries. The front facing the street is pseudo-Gothic. Several of the large windows are filled with excellent stained glass.

The church is central, but for that reason a great distance from all the residential suburbs. The British and American population is something like one thousand, scattered through a city of nearly a million. Fortunately there is an excellent system of electric tramcars (called "bonds" in Brazil), but even so it is no uncommon thing to be nearly an hour distant from the church. For these same reasons of distance there is even less cohesion and unity than in most chaplaincies. Moreover, the climate for the greater part of the year is decidedly enervating. Another distinctive feature of English life in Rio Janeiro and other Brazilian cities is the "chacara," or single men's quarters maintained by large enterprises such as banks or railways, for the benefit of their English staff. By this means young men are enabled to live more cheaply and in reasonable comfort, but the life is not without its temptations. Hours of work are long, and, as in other parts, Sunday is usually the only day for recreation. Undoubtedly the chaplain has a difficult task, and the work of building up the chaplaincy to be the living centre of our Church's activities in Brazil has yet to be accomplished. However, a new era of



CHRIST CHURCH, RIO DE JANEIRO.

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hope has dawned with the appointment of the Venerable Oswald Blogg as chaplain and archdeacon.

Perhaps the most pressing need is the establishment of a chapel-of-ease at Nictheroy across the bay. Nictheroy is the capital of the State of Rio Janeiro, just as the city of Rio Janeiro is the federal capital; and situated across the bay, half an hour distant by steam ferry, it acts as a convenient suburb where many English people prefer to live. There are also several large "chacaras" there, notably that of the Western Telegraph Company. This short voyage does not sound prohibitive for attendance at Christ Church, but when a tram journey at either end is added to it, it becomes so, especially in the heat of a tropical summer's day. Moreover, there is an increasing number of English children at Nictheroy needing instruction. An effort has already been made to meet this need, and a considerable sum of money for building purposes is now in hand. Another need which will soon be pressing is that of an assistant. In ordinary times there would probably be no great difficulty in raising the necessary funds once the confidence and interest of the community are gained, but in the present commercial crisis delay is inevitable.

Church and parsonage—our only parsonage in Brazil—stand on a triangular piece of ground near the station of the Sao Paulo Railway Company. When the church was built, Sao Paulo. it was in the midst of open country. Now it is surrounded by crowded streets and the roar of

traffic. The well-kept ground and palms and other trees give the whole a most attractive appearance. The chaplaincy was liberally helped by the South American Missionary Society until 1908, when it became self-supporting. The property is held by trustees, of whom the Bishop is one. Sao Paulo is the progressive capital of perhaps the most progressive state in Brazil. It contains a very large foreign element, notably Italian, and within recent years has increased its population enormously. It is now more than 400,000. The British and American population scattered over this great city is perhaps 2000, and the proportion of Americans, though it has diminished again now, is much larger than in other cities. Both the number of the people and the area over which they are scattered give the chaplain ample work, and he finds it necessary to have various outlying services and Sunday schools in halls attached to factories or private houses. On the whole the spiritual needs of the community are well met, and the congregations are encouraging. Whereas in almost all other town chaplaincies the hour of Evensong on Sunday is 8 or 8.30 p.m., *i.e.* after dinner (all dine late in South America), here it is 7 p.m., and the congregation, of which more than half are often men, large and hearty. Though few live near the church, yet it is central by electric tram and easily accessible. The parsonage house hard by gives the chaplain an opportunity for offering much kindly hospitality, which he is not slow to avail

himself of. Until recently Santos was also served by the chaplain of Sao Paulo, and there still remain in his charge the English throughout the whole state, some in towns, others employed on the railways (which in this state are numerous and well managed), and some on coffee "fazendas" (coffee, of course, being the chief product of this region). The Sao Paulo railway, of insignificant mileage as compared with the others, is still the neck of the bottle, as it were, through which all the coffee must pass to be shipped at Santos. The descent from the high uplands to the coast level at the "Serra," is said to be a triumph of engineering skill, as certainly it is a scene of marvellous beauty.

This chaplaincy, taken from Sao Paulo, was formed only in 1914, the number of British and American residents having grown to about 200 and the British shipping in Santos. port offering a great and constant opportunity. Moreover it was impossible for the devoted chaplain of Sao Paulo to provide more than a monthly service and the absolutely necessary pastoral visitation. Under these circumstances a local Church Committee, convened by the Bishop, undertook, with the help of a grant from the South American Missionary Society, to support their own chaplain, who should also take general charge of the local Seamen's Mission. An excellent beginning has been made. The first chaplain has won the confidence of all classes, and is honestly laying the foundations of a permanent work. Needless to say,

there is no church as yet. The living agent must always precede the building. But given average commercial prosperity, there is not likely to be much difficulty about this, when the time comes. For in Brazil British firms which employ young Englishmen have a wholesome sense of responsibility towards them, and willingly support our churches. At present the chaplain holds services in the morning in a small hall lent by some Brazilian Protestants, and in the evening at the Seamen's Mission, with encouraging results. As in other Brazilian cities, distances are great and our people much scattered, so that, though there is now a good system of electric trams, visiting is a long business. The climate, though hot, is now perfectly healthy, and yellow fever, which used to be the scourge of the port, is unknown.

For many years there has been a local Seamen's Mission supported in part by the South American Missionary Society. This is a rented building well situated near the docks, which run for several miles and are thronged with shipping, much of it British. These premises have been enlarged from time to time by the addition of fresh rooms, and constantly improved, and they are now used by a considerable number of seamen. The lay worker's faithful services in this connection are much appreciated. He has not, however, confined his attention to the needs of the shipping, but being a keen evangelist with a good knowledge of the language, he has thrown himself into building up a Brazilian

congregation from among the crowds of godless and indifferent around him. In many ways this work prospered, and unquestionably he won many to an earnest faith and clean life. But our Church's hold upon them turned out to be only slight, and the majority have seceded to another organization.

The "St. John del Rey Mining Company" has had a long and honourable history in the State of Minas. While other companies have flourished and disappeared, this has steadily held

Morro
Velho.

on its way as a sound commercial undertaking. For many years, with the help of the South American Missionary Society, a chaplain was maintained to minister to the Englishmen and their families who were brought out from home for the sake of the work. This arrangement lapsed, and then occasional visits, chiefly for the sake of baptism and marriage, were made by the chaplains of Rio. Then even these ceased and visits were paid instead by the American Methodist Missionaries. In 1910, however, after an interval of sixteen years, arrangements were happily made for re-opening the chaplaincy without any outside help. A small school had always been maintained for the sake of the English children, and the chaplain took general charge of this, a trained assistant being provided. The school was then held in the church, but in a short time this was found not to be in a safe condition, and services were conducted and school held in temporary offices elsewhere. The company then decided to rebuild the church, but during the course

of years the quartz crushing mills below had been increased to such an extent, that their noise made the site unsuitable. It was difficult to be heard there without some effort. The mine is in a valley surrounded by a number of hills, and there is no level ground for building. All sites for houses have to be cut out of the side of a hill. So an excellent site was made for a church in this way in a quiet yet central spot, and a greatly improved church erected there. This was finished and dedicated in 1914. The company provide club, hotel, recreation ground and hospital for their employees. The official name of the town is no longer Morro Velho, which means "Old Hill," but Villa Nova de Lima. The company's private electric railway now connects the place with the State railway, by which the traveller is saved a journey of several hours on mule back over bad hilly roads. Most of the young men come out from home direct on a three years' contract. The church has been decidedly appreciated, but the congregations are regular and faithful rather than large. It boasts now of a surpliced choir. The chaplain visits the Passagem mine also, near Ouro Preto ("Black Gold"), where there are about thirty English employees, and holds services for them. The British population of Morro Velho is about 300.

Five of the seven Brazilian chaplaincies, including Bahia, are on the sea coast. This corresponds to the general distribution of population, which is densest in the coast regions, and the commercial settlements of the English,

which are mostly on the seaboard also. Speaking generally, our settlements in Brazil are much older than in Argentina, just as in former days Brazil was of incomparably greater commercial importance, in proof of which the Royal Mail Steamers did not run further than Rio Janeiro. From there the journey had to be made by sailing ship. The British cemetery at Bahia consists of two terraces overlooking the beautiful bay, and dates back 100 years. St. George's Church is not so old, but it is a dignified building with classical front, in the style of a temple, situated in a central and convenient position in the residential part of the upper city (Bahia being divided into two parts, an upper and a lower city). The British residents are now very few in number, certainly not more than 150, but it is impossible to link the work with any other, on account of distance and expense of travel, and it is most creditable that the chaplaincy is maintained without help from outside sources. The withdrawal of the Government grant, when the consular chaplaincy ceased, was severely felt here. Indeed, it seems one of those exceptional cases where it might fairly have been maintained. Bahia, the capital of an extensive state of the same name, is distinguished for its enormous negro and mulatto population, and the number of its churches. The former fact is accounted for by its having been the ancient centre of the slave trade. Harbour works have been undertaken lately, and also the modernising of the city by widening the streets and driving

through great avenues by the sea beach, but unfortunately money has run short, and the city is in a state of suspended transformation. Still more unfortunately, this is one of the places in which yellow fever is intermittent. It seldom amounts to an epidemic, and often several years pass without any cases, but then the disease reappears. The total number of English victims is only few, yet there have been several chaplains among them, as the tablets on the walls of the church testify.

Partly on account of the smallness of the work (for there are few English to be ministered to outside the city), and partly on account of the difficulty of health, this is a particularly hard post to fill satisfactorily, and it suffers from frequent vacancies. Yet it is not without its interest. The people are responsive and friendly, and some are truly devoted to their Church.

Pernambuco, or Recife, as it is often called, is the first port of South America at which the

European steamers for Brazil and the Pernambuco.

Plate call, and therefore to the majority of travellers their first glimpse of South America. It is the only remaining consular chaplaincy, but ceases with the tenure of office of the present chaplain. The difficulties the Church has to contend with here are undoubtedly very great. Pernambuco, like Bahia, is being modernised, and besides harbour works, new and wide avenues, and drainage, a complete system of electric traction has also been included. But unfortunately here, too, funds have



given out, only a limited number of tram-lines have been installed as yet, and people are still dependent for means of locomotion upon the primitive and noisy street trains. The residential suburbs of Pernambuco are distant and scattered, and their only connection with the city is by these street railways, with their only occasional train service. When it is added that services in the church have to be fitted in between the arrival and departure of trains on *two* of these lines of railway, and that the terminus of both is now in the street just outside the church, it will be recognised that these accompaniments of noise and hurry make worship extremely difficult. Further, the employees of the Great Western of Brazil Railway mostly live in "quarters" some distance up the railway, and for them attendance is impossible except on special occasions. "We go to church twice a year," said one of them frankly, "at Christmas and Easter," a special train being provided then. The British population is about 300, a large proportion of them being men, connected with railway, banks, and Western Telegraph Company. Railway employees live at Jabertao and São Lourenzo, and there is a cotton mill, whose management is English, at Paulista. As at Bahia, yellow fever is a danger, but with improved sanitation and the prospect of a British or Strangers' Hospital being soon established, this scourge is likely to grow much less. The consular chapel in Pernambuco has a long and curious history. The first steps towards

inaugurating a fund for charitable and religious purposes were taken in 1811. The first chaplain was appointed in 1822. At this time services were conducted in a rented building, but properly furnished for purposes of worship. It was supposed in those days that a Protestant chapel would excite the hostility of the natives; hence, as there was a parallel scheme for the erection of a hospital, the original plan was to combine the chapel with it, less public attention being attracted in this way. However, by 1829 all such fear had disappeared. In a memorial addressed by the resident merchants to the Foreign Office, it was stated that the Brazilians "would witness such an undertaking with approval and respect," *i.e.* the erection of a proper place of worship according to the rites of the Church of England. In 1835 permission to build was obtained from the Governor, subject to the condition that the exterior did not resemble a church. After long delays, due in part to the unsettled state of the country, but still more to the dilatoriness of the Foreign Office (who now held the property of the local British residents), the foundation stone of the present church was laid in Rua da Aurora, on March 6, 1838. The building seems to have been completed in the same year and dedicated to the Holy Trinity. Forty-five firms and individuals subscribed, few of whose names now survive in the community. The present bas relief of the Royal Arms in front of the west gallery was obtained in this same year, and cost no less than £239 13s. 8d.

Strangely enough an attempt was made to levy a tax on the building because it was not like a church, but this was successfully resisted. In 1869 the Bishop of Honolulu, who was visiting the country, dedicated the church and cemetery by request. The present consular chaplain, who has made himself intimately acquainted with the past history of the church, is working to establish an endowment fund for it. He has won golden opinions by nursing the sick with rare skill and tenderness in times of epidemic, and has been the means of saving many lives.

The Amazon region is somewhat cut off from the rest of Brazil from the fact that it is served by a separate mail service direct from Europe (principally Booth and Co., of **Pará**. Liverpool), and no European mail steamers run along the coast between Pernambuco and Pará, this vast district being served exclusively by the "National" Lloyd Brasileiro. Hence before 1910, in the days of the unwieldy undivided diocese of the Falkland Islands, nothing was done to minister to our people in these parts. And this was the more unfortunate because the extraordinary development of the rubber industry had been the means of largely increasing our colonies both at Pará and Manaus (1000 miles further up the river), and when the attempt was made, their prosperity was already on the wane. However, the church was not too late. A chaplain with special qualifications for making his way under difficulties was sent out in

1912, being guaranteed at first by British firms at home, among whom Messrs. Booth and Co. took a leading and kindly part, and an old scheme for building a church upon a disused portion of the old British cemetery was revived and triumphantly carried through. It should be explained that this cemetery was the property of H.M. Foreign Office; in the course of time flourishing suburbs had sprung up round it, which was the reason for its being closed for purposes of interment; partly on account of the natural tropic growth, which soon springs up everywhere in these regions, and partly because, as so often happens, it was neglected and uncared for, it soon became a veritable wilderness and eyesore, all the more prominent and disgraceful because it abutted on a new and important thoroughfare, along which the electric tram ran, preventing it from being widened and rendering it somewhat dangerous. This was the state of things when the church building scheme was taken up. What was accomplished briefly was this. The Foreign Office handed over the property to a legally constituted local British committee on which the Bishop was included; this committee gave to the municipality a broad strip of frontage, such as was required for the purposes of the road; the municipality in return built a wall and railings along the new front and paved the footpath, also giving permission to erect the church on an unoccupied part of the graveyard (*i.e.* unoccupied by graves), and also approving the plans submitted. The church was

then built with very little delay. The cemetery, in which there are some interesting monuments, is now cared for, and the church is a credit to the community and an ornament to the neighbourhood. It is a lightly constructed building with pitched roof and ample pointed windows, which can be flung wide open to the breeze; it has chancel and sanctuary, organ chamber, vestry and porch all complete, and is reverently appointed and furnished. The cost of the building was borne by Amazon firms in England, but the organ and church furniture were subscribed for locally or through private friends at home.

There can be no doubt that the church with its witness and influence is needed here. The climate is one of perpetual damp heat, the work monotonous and hours long. The men are in a vast majority, the climate being specially trying for English women. Owing to reductions of staff and the general depression, the total number is now barely a hundred. There are several hundred West Indians, however, mostly from Barbadoes, who claim the chaplain's ministrations as British subjects, and indeed the congregation always consist of both white and black. The white attend better in the morning, the black in the evening, but both are represented. The church cannot be said to be well attended—old bad traditions take a great deal of conquering—but the chaplain's presence in the community is undoubtedly valued and is a power for good.

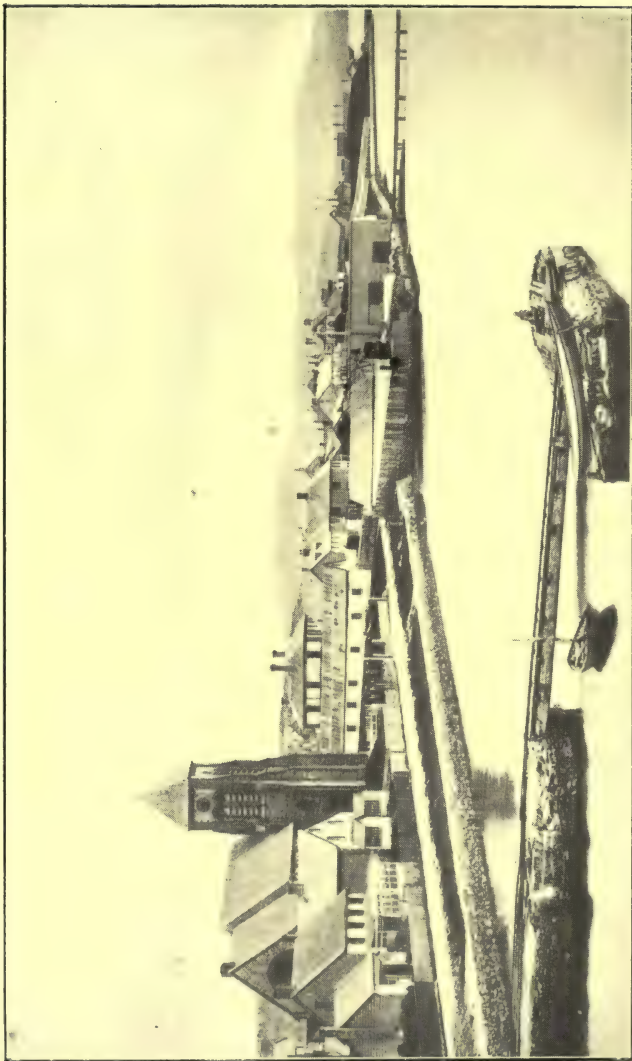
Communication with Pará is almost entirely by water. It is surrounded by flat country covered with dense forest. There is only one short railway and no roads to speak of. On the other hand, there are many thousands of miles of waterway. Ocean steamers of shallow draught can go 2500 miles to Iquitos in Peru, and the Liverpool mail steamers actually go to Manaos, 1000 miles from the sea. Both main river and tributaries (themselves, of course, vast rivers also) are served by the Amazon Steam Navigation Company and other flotilla. There is a small community of perhaps fifty British at Manaos, who should be visited occasionally, and also a number of West Indians. Also at Porto Bello, about ten days' journey from Manaos up the Madeira river and the terminus of the Madeira Marmoré Railway, a remote and unhealthy region, there are said to be a number of West Indians. The railway referred to was built at great cost of human life for the export of rubber from Bolivia to avoid a series of rapids in the river. It is managed by American engineers.

DIOCESAN ORGANIZATION

For many years there had been Bishop's Councils organized by Bishop Stirling in such centres as Buenos Aires, Valparaiso, and Lima, and that in Buenos Aires, known as the Bishop's Council of the River Plate, attained to a position of some importance, as all the suburban churches, and also Rosario and Montevideo, were represented upon it.

It was never more than a Council of advice and help, but being representative of both clergy and laity, its decisions carried considerable weight. As early, then, as 1904 when the scheme of diocesan division actually carried out was resolved upon, it was resolved also that after division so soon as possible a representative Diocesan Synod should be formed. This was done in 1912 after careful study and much dissemination of information upon the subject. The clergy from the four republics, and as representative a body of laity as possible, met on September 10 for the Holy Communion at St. John's Pro-Cathedral and to receive a charge from the Bishop, and the Synod was formed. Short but comprehensive statutes were then adopted and a resolution passed inviting the Society for the Propagation of the Gospel to work in the diocese. A Standing Committee, Finance Committee, Board of Missions, and Religious Education Committee were also elected. Under normal conditions the Synod will meet every three years. It is not expected that it will work any extraordinary transformations, but it will be more broadly representative than the old Council and speak with greater authority, carrying increasing weight in proportion as it proves its worth. Further, it will enable the Bishop to follow the ancient principle of taking action in important matters after consultation with his clergy and laity. The Standing Committee meets at least twice a year, and to secure unity of action receives an annual report from the other

committees. The appointment of the Bishop rests with the Archbishop of Canterbury as before, and in the event of a vacancy it is the duty of the Standing Committee to communicate with his Grace. The "Anglican Church Association," a legally constituted authority in Argentina, is recognized as the central body for holding church property. This will render it unnecessary in the future for newly formed churches to go to the trouble and expense of applying to Government for legal recognition, but the older churches, which already enjoy *personeria juridica* or legal status, it is not desired to disturb. Six honorary canonries are attached to the Pro-Cathedral, in the gift of the Bishop, and when desired these canons act as a council of advice. The Church of England Men's Society and the Girls' Friendly Society are both represented in the diocese, and the latter especially is doing good work. There is also a Women's Diocesan Association, whose object is to link together the Churchwomen of the diocese for prayer and work.



CHRIST CHURCH CATHEDRAL, PORT STANLEY, FALKLAND ISLANDS.

II.—DIOCESE OF THE FALK- LAND ISLANDS

FALKLAND ISLANDS

PORT Stanley is the capital of the colony and only considerable centre of population, claiming 1000 out of the 2000 inhabitants, who are all British. It was founded in 1833, and is built along the sloping shore of the almost land-locked harbour whose convenience and excellence is the reason of the town's existence. It presents a pleasing appearance from the sea on account of its neatness and order.

Christ
Church
Cathedral,
Port Stanley.

The cathedral, which corresponds to a seemingly little parish church at home, was built from designs by Sir Arthur Blomfield and cost more than £10,000, all the material except the stone facing being brought from England. An additional reason for this high cost was the rate of local wages, especially skilled labour. Large sums had also to be spent on the foundations, the boggy character of the soil being most unsuitable for so solid and heavy a building. The tower was only completed in 1903, and owing to some change in the design is not altogether a success. "The church consists of nave without

aisles, chancel, organ chamber, vestry and tower, which forms the main entrance at the north-west corner. There is accommodation for 266 worshippers. The style is an adaptation of early English. The outside is of native stone, with facings of brick to all buttresses, doorways, windows and string courses. The tower with broach-spire of corrugated iron, which is also the material of the roof, rises to a height of ninety-eight feet from the ground. Inside the church there is an open timber king-post roof, and a wood-ceiled barrel roof in the chancel three feet lower than the nave roof. The walls are faced with brick, and with a wooden dado ten feet up from the floor, which is of wood blocks on concrete, and there is a good heating apparatus. There is a spacious organ chamber, and an organ by Telford of Dublin, choir stalls, two reading desks, and sedilia for three clergy on the south side, and a credence table, and piscina built into the wall. Some of the nave lights and the large west window are filled with stained glass. There is a Bishop's chair made of oak taken from Canterbury Cathedral. The cathedral was consecrated by the Right Rev. Bishop Stirling, first Bishop of the Falkland Islands, on February 21, 1892" (from *Quarterly Record*, May, 1904).

Church work in the Islands is inseparably and most honourably connected with the name of Dean Brandon, who worked there whole-heartedly for thirty years from 1877. During the whole of this time he ranked as a "colonial chaplain," his

stipend being paid by the Colonial Office, but in 1907, upon his resignation, this grant ceased in accordance with a resolution which had been made public some years previously, "that the grants to the churches will cease as each vacancy occurs." However, this resolution was petitioned against by men of all creeds connected with the Falklands, whether through business or some other way, on account of the clearly proved benefits to the whole community resulting from the ministrations of the clergy, and with such success was the petition urged that the Colonial Office consented to a grant of £200 being continued to the clergy (but without any pledge as to its perpetuity), not on account of their spiritual ministrations, but in regard to the educational and social work done by them throughout the Islands. This threw upon the community, who were already raising considerable sums for the support of an assistant chaplain and other Church purposes, the burden of an additional £200 per annum, but this has been met with the utmost goodwill. It must be explained that the colony consists of sixteen inhabited islands, fourteen of them being grouped round the two largest, the East and West Falklands, which are about one hundred miles by thirty broad. The industry is sheep-farming. Except in Stanley itself, there are no roads. The only means of communication are by horseback or sea, both methods slow and somewhat precarious. The climate is cold and windy, and in winter very wet. There are mountains which rise to a height of 2000

feet, but the "camps" are often boggy and treacherous. Passages to the smaller islands are only made by open boat, and so stormy are the seas that it is a frequent mishap to be weather-bound. About a third of the whole is in the hands of the Falkland Islands Company, who act also as ship repairers and general merchants, and have shown themselves consistently friendly to the Church's work. Their camp centre is Darwin Harbour, named after the great naturalist, who pronounced the place to be fit for neither man nor beast. It has nevertheless developed into the next largest settlement to Port Stanley, and the sheep-farming is a flourishing industry. Shepherds' cottages are dotted about in all kinds of remote places, and also grouped round the farms or stations. Many of the shepherds are highlanders from the West of Scotland, and speak Gaelic. There is a high standard of cleanliness and comfort in most of these cottages. Outside Stanley, where there is a well-equipped Government school, and also a Roman Catholic school, education is carried on by means of travelling schoolmasters, who remain for six weeks, more or less, in each cottage. These are provided by the Company for their employees and others by the Government.

The general plan of Church work is for one of the clergy to remain at Port Stanley, where he serves the cathedral and works the parish much as would be done at home, while the other works the "camps." From the conditions described above, it will be evident that the work of this other must be as

remote as conceivable from any home work. Here is an old itinerary which illustrates this. The district is Lafonia, the southern peninsula of East Falkland, named after Mr. Lafone of Montevideo, who at one time rented the whole of it.

“ July 23, Hillside ; 24, Mount Pleasant, Hillhead, Black Rock, High Hill and Darwin ; 28, Adventure Sound and North Arm ; 30, Horn Hill (wedding) and Mappa ; 31, Adventure Sound. August 1, North Arm ; 3, Cattle Point and Hawke Hill ; 4, Peat Banks ; 5, North-west Arm and Lion Creek ; 6, Dawson Harbour and Moffatt Harbour ; 7, The Wreck Rowanna and Egg Harbour ; 8, Hope Cottage, Orqueta and Darwin ; 10, Lively Island in cutter ‘ Flora ’ ; 11, Walker Creek ; 12, Upper Walker Creek ; 13, Island Creek ; 14, Seal Cove ; 17, Miles Creek ; 18, Low Bay, The Trap, Arrow Harbour ; 19, Bodie Creek, Orqueta, Paragon, Tranquilidad ; 20, Orqueta and Darwin ; 21, High Hill ; 25, Teal Creek, Bluff Creek, Laguna Isle ; 26, Hill Head and Mount Pleasant ; 27, Hillside ; 28, Fitzroy North and Stanley.

“ Summary of five weeks’ work and travel : Services, 15 ; Baptisms, 6 ; Celebrations of the Holy Communion, 1 ; Bible readings, 49 ; children examined and catechized, 40 ; houses visited, 59 ; Marriages, 1.”

It will be seen that some of the names above are Spanish. This is one of the relics of the Spanish occupation, as also are the wild cattle which still survive in the mountains. Harness and horse

gear generally are also called by Spanish names. The people themselves, with the exception of a few English-speaking foreigners, are entirely British. There were never any Indian or other aboriginal inhabitants.

Keppell is an island of some historic interest to students of missions. After the disasters in Tierra del Fuego, which had seemed like the end of the whole effort to win those savages, the island was leased by the Government to the South American Missionary Society at a peppercorn rent, being uninhabited at the time, and was utilized by them for some years as a training place for native Fuegian boys. It was to this lonely spot that Mr. Stirling (as he then was) set sail from Bristol in 1862, landing with his wife and children on January 30, 1863. Mr. W. B. Grubb had his first experiences of Indians here. For many years, and until the lease was disposed of, the station was in charge of Mr. R. Whaites, a faithful and much esteemed missionary.

CHILE

THE Chilians are the most homogeneous and virile nation in South America, the original immigrants from the Peninsula being of a good stock, and the Indian tribes with whom they blended some of the stubbornest and bravest. The climate also is more temperate than similar latitudes elsewhere, on account of the proximity of the giant chain of the Andes and the cool current which sets up the coast from the south. Since the war with Peru, Chile has had some 3000 miles of coastline. In the north it is rainless and desert ; in the centre there is a moderate rainfall and the country is exquisitely fertile ; in the south there is excessive rain, and there are masses of dark gloomy forest—until the Straits of Magellan are reached, where other conditions prevail. The towns where the British commercial communities have settled are mostly on the seaboard. The capital, Santiago, being an inland city, Valparaiso, on the coast, the second largest city, has from the first been our most important centre. A feature of British life on the coast is the group of four or five great commercial houses, doing both import and export business ; these have their centres at Valparaiso and establish

branches throughout the country, employing large numbers of Englishmen. Another special feature is the Pacific Steam Navigation Company localized upon the coast, having its offices in Valparaiso and running its steamers under the British flag. The English-managed railways are few and small compared with the State Railways—a great contrast to Argentina. Also here few Englishmen are engaged in farming; almost all are in business. Except in the nitrate fields in the north, they are mostly to be found in the towns.

This is undoubtedly the largest and most important church upon the west coast. Externally

St. Paul's,
Valparaiso. it is not prepossessing, being low and without any marked features, but the interior is spacious and pleasing. It is

said that the roof was specially constructed to withstand earthquakes, and was admired by engineers for its strength and solidarity. Unfortunately it was tested only too thoroughly by the great earthquake disaster of 1906. But this is to anticipate its history.

From the best sources available, it appears that Anglican Church services were held in Valparaiso for many years previous to the building of St. Paul's Church in 1858. The first chaplain came in 1837, but for twelve years before that date godly laymen are recorded to have held services in private houses. At that time, Valparaiso was the headquarters of the British Squadron in the Pacific, and as there was usually a man-of-war in the bay with a chaplain on board, it is likely that the want of a resident

chaplain was not felt, especially as it was the custom to send boats to bring from the shore those who wished to attend service and send them back afterwards. Besides, these naval chaplains would no doubt administer the sacraments from time to time. Another reason why a local chaplain was not obtained earlier may have been the rigorous law prohibiting any but the Roman Catholic religion, and the natural reluctance of the merchants to imperil their friendly relations with their Chilian customers, by introducing a clergyman of their own. The first chaplain only remained two years, and then an interval of several years followed, during which it is recorded that the chaplain of H.M.S. *President* baptized nineteen children, and another was baptized by the consul. Whether prayers were read by a layman during this time is not known. After 1841, however, the succession of chaplains was maintained without a break. The second chaplain, who remained for ten years, used to conduct services in a room at the back of a house in Santa Victorina. At this time, as in other towns similarly situated, the chaplaincy was a consular one, and the arrangement lasted until 1875. It was during the chaplaincy of the Rev. Richard Dennett, D.D., that the present church was built. The minute books of the church were unfortunately lost in a fire which occurred at the Consulate in 1869. The consular chaplaincy does not appear to have worked altogether smoothly, as on one occasion at least the chaplain appealed to

the Crown against the proposed action of the local representatives, and his appeal was sustained. So it was probably an advantage when this arrangement came to an end. As a necessary consequence the legal body of St. Paul's Anglican Church Corporation was then formed which now administers the affairs of the Church. According to this constitution there are five trustees, two of whom are nominated by the chaplain and three elected by the members of the Corporation at an annual meeting. The organ and choir were removed from the west to the east end of the church in 1894. To commemorate the reign of Queen Victoria a magnificent three-manual organ was placed in the church in 1903, being subscribed for by the whole British community. During the chaplaincy of Archdeacon Hunt a beautiful little brick church was built at Vina del Mar to meet the needs of the English in that fast-growing seaside suburb, but this was destroyed, before it was dedicated, by the great earthquake which occurred in the same year, and a new church, dedicated to St. Peter, which is supposed to be earthquake-proof, was built on the same site two years later in the chaplaincy of Archdeacon Hobson. To return to the church, it must be admitted that it stood the test splendidly. Though the east wall of the sanctuary fell out leaving the stained glass window standing skelton-like in air, the building was otherwise uninjured, and the poor native population round being mostly homeless, wet, and terrified, the Trustees considered

it their duty to throw it open as a refuge, and many families camped there for some time, and it was said that some children were even brought into the world there. The chaplain had only arrived a fortnight before, and this was his introduction to his charge. He described the beginning of the earthquake thus: "First a terrible up and down shaking of the floor, a gradually increasing noise like the rolling of thunder, mingled with the shrieking of the servants. For a moment I sat where I was, wondering if this was a typical Valparaiso earthquake or something more. Then as the pictures fell about me and the ornaments and the plaster, I went out into the garden. The first two shocks lasted altogether some ten minutes. The sensation was extraordinary. The earth jumped and rocked like a ship on a choppy heavy sea." Several hours' hard work followed, bringing children into shelter from the rain, finding them clothes and food (for many were in their night dresses), putting out the fires which sprang up among the ruins, and when this was not possible, cutting down trees and taking other measures to prevent them spreading. The earthquake shocks lasted for several days, the loss of life was estimated at 5000 (but no British were killed), the town was placed under martial law, and thieves and looters were shot. Food was brought from the ships, water from springs in the hills, and shelter was found for women and children in safe one-storied wooden houses, verandahs and gardens. It is a story of brave effort and cheerful

endurance, in which the chaplain took his part manfully, and no wonder such ties of affection and confidence were formed between him and his flock as to make his whole subsequent ministry a unique power for good. A historic Thanksgiving Service was held in his host's garden on the following Sunday, consisting of very short Mattins and Litany with hymns, "Jesu, lover of my soul," "Lord, in this Thy mercy's day," "O God, our help in ages past," with a five minutes' address. Sixty to seventy people attended. At the celebration of the Holy Communion which followed there were twenty-five communicants. It goes without saying that under the circumstances the service was most impressive, and every one was cheered and strengthened. It was seven weeks before the congregation returned to worship in church.

Valparaiso is mostly built on a cluster of steep hills sloping down the bay, and one of these hills had been so much resorted to by the English as to be called the English Hill. However, in the course of time the usual tendency asserted itself for men to live further from their work, in more pleasant surroundings. Hence the migration to Viña del Mar (vineyard by the sea) and neighbouring watering places. It was to meet the needs of these numerous families that St. Peter's church was built. About the same time an assistant chaplain was secured, and it has been recognized ever since that a staff of two was necessary to work this large and important chaplaincy. Earlier in the same year the first

Missions to Seamen chaplain arrived at Valparaiso, and established that Society's work upon the coast with conspicuous success, but this will be dealt with elsewhere.

For some time the South American Missionary Society maintained a chaplain in the capital, but for various reasons, chiefly the difficulty caused by the civil war, the arrangement **Santiago.** was allowed to lapse. No building or site had been secured, hence a practically new work had to be undertaken when the chaplaincy was reopened, again with the Society's help, in 1904. At this time the British population was, perhaps, under 500, at any rate, not half that of Valparaiso, the commercial centre where the firms had their head offices, and, as usually happens, only a part of these were Anglican.

The chaplain had formerly served in the Araucanian Mission in the south, and was well acquainted with the country and language. For some years, services were held in the German Lutheran Church, which was convenient enough except for the hours at which it was available for worship, and the rent was not excessive. But as soon as possible funds were raised for the purpose of securing an independent centre. No unoccupied sites were available and the cost of property in the capital was necessarily very great, but ultimately a house was bought and partly paid for, which after being altered and adapted provides a suitable temporary church, and ample rooms for social purposes also. Funds are not yet in hand to build the permanent

church, but steady progress is being made towards this end. The dedication of St. Andrew has been fixed upon out of compliment to the nationality of a survivor from the former chaplaincy, since passed to his rest, who was a staunch friend and had often lent his house for services. It is certainly to be desired that the Anglican Church should be worthily represented in the capital of Chile. The local conditions are not greatly different to those which prevail in other cities—the number of British tends to increase, but they become poorer as the cost of living rises, and there are the usual difficulties of distance and lack of cohesion. However, there are more visitors, especially since the tunnel through the Andes was opened in 1910. And their number will probably increase, as Santiago is a beautifully situated city. The sunset from the “Cerro Santa Lucia” (a hill in the centre of the city converted into a terraced garden) must be one of the sights of the world; it is impossible to conceive of anything lovelier. This hill, by the way, was formerly a Protestant Cemetery, and upon this being expropriated, a tablet was erected by the side of the road to commemorate its former use. The inscription upon this is significant, “A la memoria de los expatriados del cielo y de la tierra que en este sitio yacieron, sepultados durante el medio siglo 18 . . .” (In memory of those who were *exiled from heaven and earth* and who were buried in this place during the half-century . . .)

• The great earthquake which wrecked Valparaiso

in 1906 was severely felt at Santiago also, but damage done was considerably less. The chaplain, who was licensed in 1904, still maintains his post with unflagging zeal and devotion.

This represents the South American Missionary Society's oldest chaplaincy in Chile. Originally founded at Lota, owing to the destruction of the church by a flood, and the **Concepcion.** removal of many of the English, it was transferred in 1895 to Concepcion, and became self-supporting in 1913. The following was written in the Anglican Church *Quarterly Record* of March, 1905 : "The oldest established chaplaincy of Concepcion, like the latest of Santiago, is also without a permanent church, but it has an excellent substitute for it in a new building erected by Rev. W. H. Elkin on the chaplaincy premises. Until such time as a church can be built—which should be one of the first projects taken in hand after the diocese is divided—the present building satisfies all requirements for reverent worship, and will be capable afterwards of being transformed into a schoolroom or institute. This is one of the many instances, unrecognized by the world, in which the clergy give to their work infinitely more than they receive from it. Concepcion is an important centre, and here, too, the chaplaincy seems likely to increase rather than diminish in importance." The chaplaincy has increased as foreseen, the number of married people and children (perhaps on account of the excellent climate) being considerable, and the next chaplain, Mr. Elkin having been unfortunately

killed in an accident, consistently worked to this end. An excellent site has been bought and a fair sum of money raised, so the building of the church is not likely to be long delayed. The port of Talcuhuano is attached to Concepcion, Chiguayante and other places. Chiguayante deserves a special word of notice. A large cotton mill has been established there on the banks of the Bio Bio river, where the management and leading officials are English, mostly Lancashire men. The numbers are very few, but all attend Morning Prayer on Sundays. This shows what can be done by a manager of the right sort with a like-minded wife. It is a reverent and hearty little service.

As has been already noted, Lota was the first chaplaincy opened by the South American Missionary Society. This was in 1860, and the first chaplain was Rev. A. W. Gardiner, son of Captain Allen Gardiner, the founder of the Society. It has therefore for the friends of the Society a special historic interest. Of late years the British population has again increased so much that, together with Coronel, it has been formed into a separate chaplaincy, *i.e.* separate from Concepcion. The Church was finished in 1911, and Rev. M. O. Davies took charge in 1914.

Punta Arenas, on the Straits of Magellan, to give it its Spanish name, was originally a convict settlement and scarcely regarded as a definite part of Chile, so remote was it and separated from cultivated and

populous regions by a great uninhabitable belt of wet dreary forest. Now, however, it is the chief town of the south, and, indeed, the only town of any size for many hundreds of miles. It is the centre of a great sheep-farming district and an important port of call for all the shipping which passes through the Straits from the Atlantic to the Pacific Oceans. The volume of this may be somewhat diminished by the opening of the Panama Canal, but otherwise the town is not likely to be affected. The climate is cold and windy in the extreme, and in the winter there is heavy snow. However, the perpetual wind which rages through the summer fortunately ceases in the winter, so that the cold then is by no means unbearable. But travelling on horseback (usually the only practicable way) is not possible at that season, and this greatly adds to the difficulty of the chaplaincy. For the chaplain is obliged to make his rounds in the busy season of the year, when sheep farmers and their men are most occupied and have least time to spare to attend to his message.

The population of Sandy Point in 1904 was 6000 approximately, the number of the British 200, including a certain number of Falkland Islanders, but many farmers and shepherds would come in from time to time from the camp—an opportunity for the chaplain to get into touch with them. The chaplaincy includes Tierra del Fuego, all Chilian Patagonia, and the Argentine territory of Santa Cruz. Some parts of the coast were originally colonized from the

Falklands and to this day remain curiously British, the Spanish language being scarcely spoken there. Of the British the Scotch are decidedly more numerous than the English. Many have made their way from comparatively small beginnings. However, the day of small enterprises is now over, and the future seems to lie with great companies, possessed of large capital.

The chaplaincy was opened in 1895 with the help of the South American Missionary Society, but after a few years' honest work the first chaplain left to take charge of the Yahgan Indian Mission then at Tekenika. The present little iron church of St. James was put up in his time. A vacancy of several years followed, and the work was then taken up in 1904 by Canon Aspinall, who brought considerable experience to bear upon its difficulties, for he had formerly been a missionary in Tierra del Fuego and later assistant chaplain in the Falklands. Through his knowledge of country and people, therefore, he was well qualified for the charge. Seeing the need of education, he soon established near the church a good English school, which was popular alike with British and Chilians. Next a vicarage house was built between church and school in which it was possible to receive boarders. Meanwhile, the camps were not neglected. Long itinerating trips were made each year to visit "estancias" and shepherds' houses, and that this was slow and arduous work is shown by the fact that sometimes the British "estancia" houses are as

much as seventy miles apart. The work was clearly too great for one man, and it was soon recognized that an assistant was necessary. Canon Aspinall left in 1910 and the school, as so often happens, falling into financial difficulty, did not long survive him. His successor, though single-handed, developed the work admirably, and the chaplaincy is now self-supporting.

This post has been loyally held for many years by a lay reader in connection with the South American Missionary Society, who formerly worked at Chañaral when **Coquimbo.** the mining industry there was flourishing. Coquimbo is a night's journey by sea to the north of Valparaíso, and is on the border of the rainless region, having a very dry, fine climate. It is the port of La Serena, an old town once sacked by Drake, in the days when the whole Pacific Ocean was the close preserve of the King of Spain; and within the memory of persons now living there existed a wall built as a protection against the buccaneers. The English families are not numerous, and the young men mostly go north or south to seek a living. Services are held in a rented wooden building, once a theatre, now tastefully furnished as a church. They are well attended on the whole. Across an isthmus, situated on another small and almost land-locked bay, are the copper-smelting works of Guayacán. The officials of these are British, and there is a small chapel attached to the works, and Evening Service is often held here. A

railway runs up from Coquimbo through Serena into the interior, connecting some mining and agricultural valleys with the coast. There is a good service of coast steamers. The lay reader, who is much respected, supports himself in part by teaching.

This chaplaincy, the first in the northern desert but populous nitrate fields, was opened in 1901, thanks largely to the energy of a layman, who at that time was H.B.M. Iquique. Consul. There had been a large colony of English and Scotch in the province, *i.e.* of Tarapacá, for many years previously, but not until then were any steps taken locally to meet spiritual needs. The first chaplain held services in the English High School in Calle Ramirez, the headmaster, who also acted as lay reader and organist, being a keen supporter. He also spent a Sunday each quarter in the "pampa" or desert uplands, among the nitrate factories, where there were many English, and so laid foundations upon which successors built afterwards—for on account of reasons of health he did not remain for much more than a year. Meanwhile, an excellent site for a church was given in Calle Orella, the necessary funds were collected, and the foundation stone laid on August 15, 1902. A little less than a year later, and soon after the arrival of the second chaplain, on July 5, 1903, the church was dedicated to St. Michael and All Angels on the occasion of the Bishop's first visit to the coast. Indeed this was the first church dedicated by Bishop

Every, who succeeded Bishop Stirling in 1902. It is, or was, the most church-like building on the coast, the sentiment of Iquique being cosmopolitan and tolerant—largely the tolerance of indifference, it must be confessed—so that there were no restrictions enforced as to appearance or design. It is a fine building, consisting of porch, nave, and chancel, with tower and spire, and will seat 150 persons. A surpliced choir was soon formed and a standard of reverent worship maintained. Many came to love the services, and the Church's influence for good was widespread, for hitherto there had been no Christian centre from which to mould a wholesome public opinion. The second chaplain remained for two and a half years and largely developed the work both in the town and pampa. At that time Iquique Bay used to be visited by many sailing ships, and much good work was done among the apprentices, services being held on Sunday afternoons on a hulk lent for the purpose. In recent years the British population of Iquique has greatly diminished on account of the depression of the nitrate trade. The work of the Church was well maintained by succeeding chaplains.

The good influence of the Iquique chaplaincy inspired in due time the desire for a similar institution at Antofagasta, another port in the desert nitrate region to the **Antofagasta**, south, and the main entrance of Bolivia, by means of the Antofagasta and Bolivia Railway Company.

It was undoubtedly needed. The development of new nitrate fields in 1905 greatly increased the number of the resident British, among them (as a young layman noted) "both loyal Churchmen and the riff-raff of the world," the majority as usual being neither one nor the other, and presenting a great opportunity for the right man. Then the Bishop or Missions to Seamen chaplain would stay from time to time and hold services, and so the desire would be further stimulated. It is to be noted that on "the coast" (as this part of Chile is familiarly called), unlike other places, there was from the first comparatively little difficulty about the money. "Don't you trouble about that, Bishop; we'll see to that," was the attitude of the merchants and responsible heads of houses, once they were convinced as to the need. Outwardly, it was not an attractive sphere of work. Antofagasta was then a crowded wooden town mostly characterized by dust and dirt and heat. Wharves, and streets too, almost up to the plaza, were lumbered up with bales of merchandise and machinery, for which there was no room in the warehouses, the development of traffic being something quite abnormal. The creation of the new port of Megillones, however, in the one surfless bay of the coast, afterwards relieved this pressure. As has been said, there was ample work for a chaplain. As at Iquique, here also, there was a "hinterland" of desert populous pampa, amongst whom there were many British in positions of

trust on the railway and on the nitrate "oficinas." Taltal also, a night's journey by sea (to be referred to later), was at first included in the chaplaincy. The first chaplain was appointed in 1907, and started regular work, holding services in the Fire Brigade Hall at the railway station, and visiting Taltal from time to time (the fire-brigades in Chile are voluntary organizations and deservedly popular). He resigned in 1908. After some interval the next chaplain sailed in 1910. His previous experience of work in India was a great help to him, and he steadily won his way and built up the work on solid foundations. His early death (due in no way to the climate) was greatly regretted. A church was soon afterwards built on a site granted by the Railway, who have shown themselves consistently friendly.

Yet another chaplaincy sprang up on "the coast," owing to Iquique's initiative. Historically, the work at Taltal may be said to have begun with an English Sunday School of twenty children, organized and maintained by the devoted wife of the railway manager, which, as at Antofagasta, is an English concern. Services would be arranged on the occasion of the Bishop's visit, and when the Antofagasta chaplaincy was formed, Taltal willingly took its part. However, the port developed, the British population grew, and the local committee soon felt themselves strong enough to maintain a chaplain of their own. Taltal, it may be explained, is like a smaller

Taltal.

Iquique or Antofagasta, a desert town on the calm Pacific, and terminus of a short railway into the interior, and as all food supplies for man and beast have to be brought from the south by sea, this means considerable activity. The railway company showed a commendable care for its English employees (who naturally could make little use of the institutions of the country, such as they were), and provided a school and institute. In connection with the latter, it was not difficult to arrange for reverent worship. Even before the arrival of the chaplain a choir was formed and a hearty morning service conducted by a layman. The first chaplain was appointed in 1909, shortly before the division of the diocese, and did admirable work. A successor was found when he left, and the chaplaincy appears to be well established.

RIO DOUGLAS MISSION, TIERRA DEL FUEGO

This Mission may be described as the shepherding of a remnant of primitive humanity, viz. the Yaghans of Tierra del Fuego. It is all that remains of the original Southern Mission, on which so many lives were expended, and which in its day achieved such wonderful results. It was of this work that Charles Darwin gave his oft-quoted testimony: "The success of the Tierra del Fuego Mission charms me, as I always prophesied utter failure," and again, "I certainly should have

predicted that not all the missionaries in the world could have done what has been done."

It is usually stated that it was the contact with corrupt South American civilization which destroyed the aboriginal tribes, but this is not strictly true, because the process had already begun before the arrival of Argentine or Chilian settlers, through the visits of occasional whalers or sealers from North America. The first seeds of disease were contracted in this way. Afterwards, no doubt, the process was sadly accelerated by the incoming settlers. However, in the early days the chief barrier to evangelization was the savage and suspicious character of the Indians themselves, and the wild storm-swept country they lived in. Thus the first plan adopted in 1855 was to detach some of them from their associations and surroundings, and train them in Keppell Island, one of the many outlying islands of the Falklands. The plan seemed to work well. These boys adapted themselves to a civilized life, learned to be industrious, and were attentive to the religious teaching given. But the result was almost invariably disappointing. Either this Christian civilization proved to be a mere veneer, and the boy at once lapsed to barbarism upon his return to his own people, or he had been lifted to a different social plane and was lost when he returned to the old life. For when they were taken back, there was only the old barbarous environment; their friends and relations had received no corresponding uplift. The truth is, that missionary work in those

days was still in the experimental stage. No doubt many mistakes were made, but there was no other way of learning except by experience. So after a fair trial the plan of training lads at Keppell was given up as unsatisfactory. The Woollya massacre (when the missionary party landed unsuspectingly from the *Allen Gardiner* to conduct service as usual), took place on November 6, 1859, and it was the present Bishop Stirling who ten years later made the courageous venture of living among the people in their own land, in order to "exercise a direct and constant influence over the natives (as he himself put it), and show my confidence in them . . . and to get the children daily within the zone of Christian example and teaching." And it was from his lonely little hut there, of twenty feet by ten, that he was summoned home to be consecrated in Westminster Abbey as first Bishop of the Falkland Islands. The policy he initiated bore abundant fruit. Other excellent workers followed his example, prominent among whom was Rev. T. Bridges, of whom the Bishop of London said when he ordained him that, "it was scarcely possible to imagine a man more fitted for the singularly difficult and peculiar work allotted to him." It was about this time that the wonderfully beautiful bay of Ushuaia (now the Argentine Convict Station) was selected for the Mission base. On the left of the harbour, under the shelter of a great forest-covered snow-capped mountain, is a tract of level grassland, where there is a burial-ground and ruins of old

cottages to this day. But in those days a flourishing village sprang up, Yahgans were baptized in increasing numbers, mission hymns (in English) might be heard from their canoes at night, to the astonishment of the ships which occasionally visited those regions, and the savagery of the tribe was finally broken. Instead of being a terror to shipwrecked sailors, they became their best friends. Of this there is abundant testimony, notably the record on the Admiralty Charts: "A great change has been effected in the character of the natives generally, and the Yahgan natives from Cape San Diego to Cape Horn, and thence to Brecknock Peninsula, can be trusted." Some 400 are said to have been baptized in all.

When Ushuaia was decided upon by the Argentine Government as the site of their convict station (hitherto it had been a no man's land, with neither people nor government), it seemed the wisest course to remove the Indians as far as possible from this only too probable source of contamination. Hence the settlement was broken up, and quite remote islands and other places were then occupied. But even so it was impossible to prevent the natives from obtaining the white man's drink, and the downward drift from this point became sadly rapid. Then again the industrial problem had never been fairly faced. The only way of keeping the natives near them for regular Christian instruction and influence was by feeding them (otherwise they would be obliged to scatter on hunting and fishing

expeditions), but this plan, besides being expensive, did not make for that independence and honesty of character which the Christian Faith demands. The necessary industrial side to some forms of missionary enterprise had yet to be recognized.

For some years the Mission station was at Wollaston Island, a singularly bleak and inhospitable spot, where the natives too were of a particularly degraded type. From thence it was moved to Tekenika Bay, Hoste Island, where the conditions were much better. But the ground was boggy and the fishing poor, and as it became evident that remoteness was no guarantee of spiritual security for the natives, a final move was made to River Douglas, Navarin Island, which was in itself a still better home for the Mission and whence communication with Ushuaia for stores, etc., was possible by means of a strong rowing boat. It is here, then, that the last scene in this heroic venture for Christ is being enacted.

Church and parsonage and native huts stand on a strip of grassland between the forest and the tidal stream, sheltered as far as may be under the mountains. There is good land for gardens, pasture for cattle, of which there is now a small herd (sheep are impossible on account of the natives' dogs), and favourable waters for fishing. Though only opened in 1906, the churchyard fills up rapidly, thereby telling the tale of the dying race. Their faith appears to be real, but they are very weak, and give away easily to the common temptations. However,

the shepherding of them to the last (they are now about 100) seems to be a sacred duty.

The Mission has only dealt with one of the three tribes which inhabit the far south, viz. the Yahgan. The other two are the Alacálufs and the Ona. Few of the former are left, but the latter, a hunting tribe, still number about 600, and have at least a reserve where they are sure of justice and kind treatment, on the estates of Messrs. Bridges, the sons of the former missionary mentioned.

THE ARAUCANIAN MISSION

This is the South American Missionary Society's Jubilee Mission, begun in 1894 (though the first missionaries did not land until the following year), and is now much their largest work. Both people and country are an immense contrast to those on the other side of the Andes. The country is the wheat-growing district of Southern Chile, still beautiful with the remnants of forest which have not been burnt off, and abundant rivers, with the snow-covered peaks of the Cordillera towering into the blue sky for a background ; while the climate is excellent and there are no insect pests. The people are the finest Indians on the continent and will compare with those of North America ; they are a sturdy race with a historic past. In old days they withstood the power of the Incas, and later that of the Spaniards ; again and again did they appear crushed, but they renewed the struggle with

indomitable courage, thereby winning the unstinted admiration of their enemies; and finally they were only subdued by Republican Chile through the superiority of modern firearms, against which Indian valour availed nothing. Now they are a settled and law-abiding element in the republic, but they tend to disappear before the incoming Chilians of Latin race. Indeed, the vices of civilization have made sad havoc with them already. Whole districts which they used to inhabit are denuded of them, and the "frontier," as it is called, is pushed steadily southward. They were always a pastoral and agricultural people (of course in a primitive way), and settled in villages, and their lands were coveted. There were no missions; nothing was being done for them. It was under these circumstances that a party of missionaries under the Rev. C. A. Sadleir's leadership began work at Cholchol, a small and somewhat remote town near the seaboard in the Indian district. However, these conditions did not last long. Both Government and the Roman Catholic Church soon made efforts to win the young, especially by means of schools, and our missionaries found themselves in the unpleasant position of competing for the Indians' favour with these much stronger and better equipped forces. In addition to which they had the task of learning two languages instead of one, viz. Spanish and Mapuche. The tendency of the Indians naturally is to respond to the appeal of those who offer them most, while they have the good sense to recognize

that in education lies their only hope of competing upon equal terms with the Chilians. Yet in spite of these serious difficulties the work has been wonderfully extended, and very considerable results have been achieved. There are three centres, Cholchol, Maquehue (or Quepe, as it is often called from the river of that name), and Temuco. The latter from a primitive wooden town has developed into quite a city. Cholchol has been already mentioned; it does not grow appreciably. Maquehue is pure country; it consists of a grant of 650 acres made by the Government for an Indian Agricultural School. These three stations are no great distance from each other. Maquehue is only ten miles from Temuco and about twenty from Cholchol, while Temuco and Cholchol are also about twenty miles apart. There are four kinds of work—evangelistic, educational, medical and industrial. Speaking generally, the first three kinds are carried on at Cholchol, the second and fourth at Maquehue, the second and third at Temuco. The latter, though last occupied, owing to its position and the growth of the work there, has become the administrative centre. It is well suited for this purpose, as the Indians come in from all the country round, and there are many opportunities of getting into touch with them. Hence the Roberts' Memorial Hospital, with its doctors and nurses, was placed here, and it has done much good, both among Mapuches and Chilians. An English High School, under qualified teachers from home with local helpers, is also a popular and

flourishing institution, largely attended by Chilians. This is a strong influence for good. There is also a temporary church where both English and Spanish services are held, for there are some English residents in Temuco. The work at Cholchol has grown steadily from the first, and all departments have been marked by quiet progress. There are two large boarding-schools for boys and girls, built in the Canadian style, of lumber, two-storied, with upper and lower verandahs, a serviceable style which is adopted throughout the Mission. These are always well filled, chiefly by Mapuches, for whom they are intended, for the plan of the Mission is to influence the race by evangelizing its young people through the schools on which they set so high a value. There is also a large day-school where religious teaching is consistently given. No other school in the town will compare with it in importance. The Medical Mission, though small, is greatly valued, and many come to the dispensary. Mr. Wilson, the missionary in charge, also visits the sick far and near in his two-fold capacity of evangelist and doctor. The least worthy institution is the church, which, until lately at any rate, was the plainest and commonest wooden building imaginable. But funds are being raised to build something better, and meanwhile it fulfils its spiritual function admirably. A proof of its life is the fact that some Mapuche lads, a few years back, built and maintained at their own charges, a mission room on one of their reserves. Moreover, they gather the people together and hold service

for them themselves. Maquehue, though the better place for schools, being country, is less popular, as the Indians gravitate to the towns. However, there too the boys' and girls' colleges, on opposite sides of the river, are fairly well attended and give good results. The religious and general education provided is most valuable, but the special feature, and one of great importance, is the industrial training. To quote a handbook on the Mission: "The boys are taught carpentry, agriculture, fruit-culture and gardening—all of them suitable and serviceable to their simple and everyday life. The girls learn to weave, cook, sew, and mend, keep house, and exercise a controlling influence over younger pupils in the school. The proof of the usefulness of such instruction is found in the fact that the Mission girls are eagerly sought in marriage." This is the more important when it is remembered that, as among other primitive peoples, there was a strong prejudice against the education of girls. That this is breaking down is an evidence of the Mission's success. It is unfortunate that the church, in which all these scholars might have been gathered together for inspiring services, was never completed. However, the life of this Mission Station is a wholesome and vigorous one in spite of the many difficulties which have to be faced. Of the evangelistic work it is not necessary to speak particularly, as it is done everywhere, so far as is possible.

It will be seen that the general conditions of the Araucanian Mission are civilized as compared with

those of other Indian missions, but there is the great drawback that our missionaries have not the field to themselves. The Chilians tend to absorb the Mapuches, whose national civilization seems doomed, and the atmosphere if not the faith of the dominant race is thoroughly Roman Catholic. Though first in the field and excellent so far as they go, our Missions can hardly be more than a leaven of truth and righteousness in the whole process of absorption and development. The teaching of the schools is in Spanish, both by Government regulation and the parents' wish, and this adds to the missionaries' difficulty in acquiring the Mapuche tongue.

PERU

THE origin of this chaplaincy is of special interest as the Inquisition continued in Peru until about seventy years ago, and the country is still a stronghold of **Lima chaplaincy.** the most intransigent type of Roman Catholicism. Article 4 of the Peruvian Constitution runs: "The nation professes the Catholic Apostolic Roman religion; the State protects it, *and does not permit the public exercise of any other.*" The concluding words were repealed by Congress in 1913, but at the time of writing this legislation (being an alteration of the Constitution) still requires confirmation.

As early as 1844 the British residents in Lima met and decided to support a chaplain under the Consular Chaplaincy Act, and H.M. Chargé d'Affaires gave the movement every support, to the extent of offering rooms in his own residence for a chapel, thus removing the first great difficulty in such a city of finding a site. The President, who was officially consulted, declared that under the conditions named, the chaplain would have the protection of the law, nor were any objections to the scheme raised by

the Foreign Office; yet such were the delays occasioned by distance and red tape, that it was 1848 before the first chaplain, Rev. John G. Pearson of Newcastle-on-Tyne, was appointed, and 1849 before he actually arrived at Lima. The services were held at first in the Legation Chapel as arranged, but in a few years the building passed into other hands and its use could no longer be obtained. In the midst of so bigoted a population it was by no means easy to find a suitable place, but it appears that at length "a large room down a long passage, and well removed from the street" was secured. This illustrates the conditions which were then deemed necessary. Later, services were held in 87 Calle de Negreiros. In 1871, however, it was recognized that these premises were unworthy of their purpose, and action was taken towards securing a permanent site for a church. The sub-committee appointed seems to have done admirable work and in two years had raised, principally in England, £3500, half of which amount was spent in 140 years' lease of the site of the present church, the freehold (since secured) belonging to the Convent of the Incarnation. The other half, so it appears, was ultimately lost by carelessness, having been left in Peruvian currency (instead of being changed to English gold) and depreciating to practically nothing. From 1872 to 1885 the question of the new building remained in abeyance. But there were two reasons for this, the war with Chile which took place within this period, when the victorious

Chilians swept over Peru and captured Lima, and, a shameful local reason, the public apostacy of the chaplain, who in 1879 seceded to Rome, giving very trivial reasons for his action, to the just indignation of his congregation. The local community were naturally discouraged. However, the question of building was once more brought up by Bishop Stirling in 1885, and this time, though there was considerable opposition through doubt as to the feasibility of the scheme, the matter was carried through to a successful conclusion. At a cost of £3500 or thereabouts a church and school were erected under the name of "The Anglo-American Society for Primary Instruction and Debate," in order to conform to the law which prohibited any other public worship but Roman Catholic. For the same reason the Anglo-American Church *outside* appears to be only an ordinary house in the street with a two-storied front like any other, but *inside*, when the porch is passed, the building is found to be dignified and church-like. It was opened on Trinity Sunday, 1886.

The work in Lima does not differ materially from that in other chaplaincies, except that the chaplain is somewhat more isolated and remote (even in his journeys to and fro from home not coming across his southern neighbours), and that there is a larger proportion of Americans than elsewhere, though it is doubtful if they bring much numerical strength to the Church.

In 1906 there were, perhaps, 1000 British and

Americans scattered throughout the country, 300 of these living in or near Lima and about 200 at Callao, the port. There were then 200 people who attended the church more or less, and 60 communicants. Children numbered 45, and there was both Day school and Sunday school, conducted by the chaplain himself. The English-speaking families live in Lima itself and also in the seaside suburbs of Miraflores, Barranco and Chorillos, which are connected with the city by electric traction, as also is the port of Callao. Small isolated communities are to be found at Pacasmayo, 300 miles to the north of Callao, Talara, 1000 miles to the north, Casapalca, 14,000 feet up the Andes, the Perené, 200 miles inland amidst the tropical verdure, and numerous other places. These all appreciate the visit of a chaplain when practicable. Hospitals, gaols and workhouses often contained some poor British or American subject, but being managed by Roman Catholic religious orders were not always easy to visit.

The church at Callao is a big, bare structure, originally built, it is said, for a Presbyterian place of worship, when the Pacific Steam
Callao.

Navigation Company had their repairing shops there (these were afterwards moved to Valparaiso) and the British population was much greater than at present. It is in the hands of independent trustees, and though Anglican Church services are held there, it is not the property of the Anglican Church or necessarily connected with it.

The establishment of the Missions to Seamen in Callao (which is dealt with elsewhere) gave a new impulse to the work, but this is exceptionally difficult, the British being few and scattered, and having been neglected at times when communication with Lima was less easy. There is now a good service of electric trams. The climate is hot and enervating. It never rains or blows.

THE MISSIONS TO SEAMEN SOCIETY IN SOUTH AMERICA

PARTLY because the ground was thought to be occupied by the South American Missionary Society, and partly because the Missions to Seamen Society had scarcely realized its worldwide mission (to this day the Society spends twice as much on home ports as it does abroad), work was not begun in South America until 1905. To mark the Society's Jubilee year a large thank-offering had been raised with a view to consolidation and expansion, and it was resolved to start ten new chaplaincies or stations. Among these were Buenos Aires, Iquique, and Callao. Once a beginning was made (it is worth while to note) it was made with vigour and wisdom. It was realized that the best men were needed, not simply to do the work among the sailors, but to present the claim of that work to British merchants and other residents abroad in such a way as to carry conviction and win practical support. Hence two chaplains were sent out (both of them originally hailing from the diocese of Durham and port of Sunderland), who had done a notable work on the Pacific seaboard of the United States of America

—Rev. the Hon. C. E. Cumming-Bruce to the West Coast, viz. Chile and Peru, and Rev. A. Karney to Buenos Aires. These have both returned to England at the time of writing, having effectively fulfilled their mission and securely established this much needed work among the seamen in either diocese.

The conditions on the two sides of the continent vary considerably, and as the work on the West Coast was the first to be begun, that is dealt with first. The West Coast has a unity of its own, which is hardly to be found on the other side. Largely on account of the natural configuration of Chile, which may be described as a long narrow strip of some thousands of miles of country lying between the Andes and the Pacific Ocean, broken up by valleys running down from the mountains to the sea, the sea provides the main line of communication, the railways rather corresponding to branches (though the railway system has been greatly extended of late, mostly for strategic purposes). Hence sea communication is of the first importance, and the resident English along the coast are to a great extent acquainted with one another, and what is done in one port soon becomes known in all. Valparaiso, as the commercial capital of Chile, is the centre of the West Coast. The principal ports from south to north are Talcahuano, Lota and Coronel (all ports of Concepcion), Valparaiso, Antofagasta (from which an English railway penetrates into Bolivia), Iquique (the capital of the nitrate region), and Callao, the port of Lima. While others are chiefly

ports of call, Valparaiso and Callao may be described as terminal ports.

It was at these two places, then, that the need was greatest. A good work on undenominational lines had been done for many years at Valparaiso, and upon the missionary's retiring through old age, he gladly commended Mr. Cumming-Bruce to the goodwill of his supporters. Hence, the Missions to Seamen was established at Valparaiso after a short time without difficulty, all sections of the community being represented upon the local committee. But the inheritance was mainly one of goodwill, and much remained to be done. The Chaplaincy of St. Paul's fell vacant about this time, and Mr. Cumming-Bruce, by the request of the Church Committee, stepped into the breach as *locum tenens*, thereby doing two men's work, but he was able by this means to still further win the confidence of the resident Church-people and secure their support. And the bond was still further strengthened by his sharing with them the dangers and privations of the great earthquake. Though Valparaiso is an open roadstead, and vessels do not come alongside the landing stage, still numbers of men and boys would come ashore in boats from time to time, and there was no place of resort for them except the drinking shops and worse. Hence the evident need was to secure an Institute where they would be welcomed and enjoy wholesome recreation. For a Seamen's Institute a prominent site is all important, for men will not take the trouble to

search for a place that is far off or not easy of access. Yet suitable houses in prominent sea fronts naturally are expensive, and the needed rent is not always easy to guarantee. However, all difficulties were overcome in due course. The English in Chile are nothing if not generous, and the needed subscription list was obtained, a suitable house in Calle Errazuriz rented, right on the sea front, and best of all, an excellent reader and his wife brought out from home and installed there. Nor was this all. A hulk in the bay was placed at the Mission's disposal for Sunday services, and the chaplain or reader would collect intending church-goers from the various ships in a "launch," as a steamtug is called locally, and thus secure a congregation. The reason of this was that many captains would object to giving shore leave, but made no difficulty about their men and lads going to the hulk. Another valuable bit of organization was a committee of residents, mostly ladies, to organize concerts and other means for brightening the sailors' lot when in port, and many of these received from their work quite as much pleasure as they gave. On special occasions, such as Christmas, picnics and excursions would be organized in addition to the festival service.

Such in brief outline was the organization at Valparaiso. At Iquique (for Mr. Cumming-Bruce had a roving commission up the coast) not so much could be done. But here, too, he took charge of the chaplaincy during an interregnum, and again

won the people's confidence and sympathy. An Institute was scarcely needed, for men could not come ashore after dark, but the loan of a hulk was secured, and a library and Sunday services started. Also much individual work was done by ship visiting, and often apprentices would come to morning service at church, enjoy the chaplain's hospitality afterwards, and leave with a kindly word of advice. A voluntary Lay Reader was found to keep up this good work, who generously threw open his home to the boys when on shore. Moreover, the chaplains of Iquique were always glad to act as honorary chaplains of the Society.

At Callao the position was again different. As has been said, it was a terminal port and there were extensive docks, so that it was easy for sailors to go on shore after working hours. Here, from time to time, various efforts had been made to meet the needs of the sailor ashore, houses rented, reading-rooms started, but all had been a failure, and people were discouraged. They were persuaded, however, that the fault probably lay in the lack of a trained worker, and that this was just the person whom the Missions to Seamen could supply. Fortunately, this prophecy by their adviser was fulfilled. After the way had been prepared by Mr. Bruce, the right man and his wife were sent out from home who started an Institute once more and made it a thorough success, the captain of the port bearing witness to the great improvement in the conduct of British sailors which followed.

The Mission was a home-like resort for the apprentices of the sailing ships, which were then still numerous on the coast though they are rapidly being displaced by steam, and also for the officers of the "coast service" of the Pacific Steam Navigation Company, which has its headquarters at Valparaiso. The life of these men is one of special temptation and difficulty on account of the numerous ports and long hours of work and general monotony and low moral standards. Such a counteracting influence as that of the Mission is greatly needed; and it is a matter for great thankfulness that it is now a valued institution on "the coast," secure in the goodwill of seafaring men and the confidence and respect of the local English communities.

Turning to the East Coast, to Buenos Aires, we find entirely different conditions prevailing. As Buenos Aires is practically the metropolis of a continent, so it is naturally one of the big ports of the world. There are miles of docks and shipping, a large proportion of it British. Vessels usually remain in the port for some time, as the process of unloading and loading may occupy several weeks, and after working hours there is nothing to prevent men going ashore, where there are even worse than the ordinary pitfalls and temptations for sailors. The fact that they do not understand the language of the country in itself often leads to trouble. It must not be thought that nothing was done before the coming of the Missions to Seamen Society. For some years there had been a Mission in a district

called the "Boca," and later the "Victoria Sailors' Home" was built as a memorial of Queen Victoria's first Jubilee, the site being given by the National Government, and the necessary funds contributed by the resident British community, who have always shown themselves public-spirited in such matters. It is a strictly undenominational institution according to its legal statutes, and is worked as a combined seamen's boarding-house and mission by a manager under a committee elected by the subscribers, and as such has undoubtedly done good work. But it was quite evident that it could not cover all the ground and that there was ample room for the Church society without any intrusion upon the other's sphere. However, to secure harmonious working in the future, the bishop interviewed the committee and explained his plans, with the result that a cordial resolution was passed welcoming the appointment of a Missions to Seamen chaplain and wishing the new effort hearty Godspeed. It was understood that whatever were the new developments, the existing work of the Sailors' Home would always be respected, and this understanding has been honourably observed. It was under these circumstances, then, that Rev. A. Karney arrived towards the end of 1906. After studying the conditions on the spot, and guided, no doubt, by his previous experience of such work in other places, he decided to start from the base of St. John's Church Hall which was generously offered him by the rector. It was much

larger than any room at the Sailors' Home, not much less central, and at that time (*i.e.* before the surrounding streets were made, the land being newly reclaimed) much more accessible ; moreover, there he would feel himself perfectly free to develop the work on such lines as he thought best.

Hence, there the Mission started and there it has remained ever since, and has grown to such proportions that any lesser base would clearly have been impossible. It was thought in the first instance that the Missions to Seamen work would be only supplementary to the other, but in a very short time it so surpassed it that his action was clearly justified by results. Later on there was much misunderstanding by the public as to the relative position of the two institutions, and unfortunately some friction arose. Partly on account of this, and partly for economy's sake (for a new hall was part of the programme of both and this could easily be shared between them), much thought and labour and, it may be added, prayer, was on two separate occasions expended upon a scheme of partial amalgamation, the British Minister, Sir Reginald Tower, taking a leading part in the negotiations on the second occasion, but without result. Indeed in the judgment of many the legal statutes referred to above (which are practically unalterable) constituted an insurmountable barrier. Hence, the position must be acquiesced in of two separate institutions working on more or less parallel lines in friendly agreement.

There need be no overlapping or rivalry. An excellent site for an Institute has been acquired in Calle San Juan with a frontage upon Paseo Colon, and it was hoped that part of the required building at any rate might be erected in 1914. The commercial crisis, however, with the war supervening, has been the cause of this scheme being postponed. Meanwhile the Mission does not suffer. As has been said, St. John's Church Hall, at the back of the church, and approached by a passage at the side of it, is most convenient for concerts and social gatherings, and the rectory above has been rented for an officers' club. The plan of the Mission is to visit the ships systematically and as far as possible provide wholesome recreation, which will act as a counter attraction to worse places. This provides a basis for personal friendship and the higher spiritual appeal, the result of which is seen in church attendance and occasional confirmations. This work is on a considerable scale. On several evenings a week the hall is crowded, the entertainment being sometimes provided by a committee of ladies from one of the local churches (it is one of the benefits of the Mission that it brings out such workers) and sometimes from among the men themselves. Afterwards, perhaps, as many as a hundred will pass into the church for short evening prayer. There are also special evenings for apprentices, and that they appreciate what is done for them is evident by the letters they write. To many of them coming back to Buenos Aires is almost like coming home, so

devoted are they to the Mission, or at any rate to the Mission's chaplain. The following is quoted from Mr. Karney's report for 1913: "This social work is important. We have noticed, especially in the case of the officers, that those who come to the socials, either at the Mission or the chaplain's house, are nearly always found at church on Sunday, while the apprentices' Bible Class has been excellently attended. The Assistant-Chaplain, Rev. H. W. Brady, has devoted himself heart and soul to the apprentices' work, and it is well nigh impossible to over-estimate the importance of it. It is not easy for people at home to realize the temptations to which these boys are exposed. The worst haunts of vice have been banished from the city limits, but that only means that they have had to cross the river and are there under the jurisdiction of the corrupt Provincial Government. The British Minister has lent all his aid to an endeavour to get one unspeakable place, 'The Red Lamp,' shut up, but so far without success." Prison-visiting is another important part of the work. In most cases drink is the cause of sailors being imprisoned, and sometimes the sentences are very heavy. In one case a man who was condemned to a long sentence was confirmed in a prison hospital. He was near his end then and did not live many weeks after.

From Buenos Aires the port of La Plata is worked and also Campana up the river. An Institute under a reader was started at La Plata after great difficulty,

but it had to be closed for lack of support. The work is kept up, however, in smaller premises most successfully by a young layman, who gives the whole of his spare time ungrudgingly. He also gathers together the English children for Sunday school.

Bahia Blanca has a resident chaplain, who is supported in part by the Missions to Seamen Society. The actual ports are a few miles distant, at Ingeniero White and Galvan. Of late years the harvests have been more or less failures and the shipping consequently scanty. Nevertheless, much good work has been done and, as at Buenos Aires, it has had an inspiring effect upon the British residents. The ships are regularly visited, concerts are held, picnics and excursions arranged on special occasions such as Christmas, and a fair number attend services. Both meetings and services at Ingeniero White are held in a hall belonging to the Southern Railway, but about half the money required has been collected for building an Institute, and the company have leased a site on most generous terms, so that it would seem that the work has a future before it. The place is dreary and unattractive, consisting mainly of irregular wooden buildings on a salt plain at the side of a muddy estuary, and the attraction of a good Institute is greatly needed. There are many other ports in Argentina where the Missions to Seamen is needed, and as yet the flag is not to be seen at all in Brazil.

THE PROTESTANT EPISCOPAL CHURCH OF THE U.S.A. MISSION TO BRAZIL, OR THE "BRAZILIAN EPISCOPAL CHURCH"

THIS Mission was begun in 1889 by two young American priests, sent out by the American Church Missionary Society (since merged in the "Board of Missions"). They buried themselves in the interior of Southern Brazil and set themselves to acquire a thorough mastery of the language, and of the modes of thought and life of the people. They soon realized that if the Brazilians were to be won to the faith as their Church had received it, it must be through the Brazilians, and they threw their strength into training the best men among their converts. This meant slow progress at first, but rapid development afterwards. The Mission was visited after several years' labour first by the Bishop of West Virginia, who confirmed 150 candidates and ordained four Brazilian deacons, and afterwards (by request) by Bishop Stirling of the Falkland Islands in 1897, when on his way to the Lambeth Conference. He administered Confirmation to 160 more candidates, and ordained

three Brazilians to the priesthood, and his successor, paying a friendly visit in 1905, found that his memory was cherished with affection and reverence, the link with the historic Anglican Communion being understood and valued. Bishop Kinsolving was consecrated in 1900, and from that time the mission has had its own independent life.

In 1906 the State of Rio Grande de Sul (the southernmost in Brazil) had been largely occupied. There were then five churches, substantial and dignified buildings, in the principal cities, including Porto Alegre, the state capital, and Rio Grande, the port, and eighteen mission stations; the staff consisted of the Bishop, four American priests, four Brazilian priests and one deacon, and three deaconesses, two of whom were Brazilian; the communicants numbered 800, and the baptized members from 3000 to 4000; there were nine Sunday schools with some 700 scholars. By 1914 the work had so grown that it was divided into three arch-deaconries, viz. Rio de Janeiro (the federal capital had been occupied for some years), Porto Alegre, and Rio Grande. By this time the number of clergy was eighteen, the increase being entirely among the Brazilians, all having been trained in the Theological College at Rio Grande. The Diocesan School is now a prominent institution. There are sixty students in residence, with seven professors. The work is carried on at present in four houses, and the director, Rev. W. M. Thomas, pleads earnestly for better accommodation. It is stated

in a report of the Sixteenth Annual Convention (which corresponds to our Diocesan Synod), held at Pelotas, Rio Grande do Sul, July 8-12, 1914, that the account of the work in the various parishes, read by the priests in charge, gave evidence of the progress made; that the educational work carried on by the Diocesan School showed a promising future; that the problem of the Sustentation Fund for the Brazilian Clergy was being satisfactorily solved; that the spirit of fraternity and charity which prevailed during the discussion between both the clerical and lay delegates showed that day by day they were advancing in the Christian life; and that the interested congregations which gathered to hear the special preachers, the kindness and attention shown by the townsfolk to the delegates,—all this, and with reason, had justified the exclamation of one of the veterans of the ministry, "This is the best Conference which I have ever attended." It is at the same time an honour and loss to the Church that Rev. H. C. Brown, D.D., has been appointed Coadjutor Bishop of Virginia. The translation of the American Prayer Book into Portuguese was largely his handiwork, as was also the recent revision of the Portuguese Bible; and while pre-eminently the scholar of the mission, he was also a fresh and instructive preacher, and a wise and vigorous parish priest. The Bishop naturally made appropriate and touching reference to this event at the recent Convention, concluding with these words, "It is to be hoped that on the

day of his consecration to the Episcopate, which will be announced beforehand, the ministers who received their instruction at his hands will invite their congregations to a celebration of the Holy Eucharist, and thus be with their old master in the most solemn act of his life."

With reference to women's work, there was a meeting of the Ladies' Aid Society during the Convention which was attended by delegates representing various branches throughout the diocese, and also a special service at which Dr. Brown was the preacher. The society has sixteen branches and 401 members.

This work of the American Church will not compare in volume either with that of the American Presbyterians or Methodists, though it is widely extended, especially in the south. Nevertheless, like the Church in the United States itself, its influence and weight in all that concerns the common progress of Christendom is very great and out of all proportion to its numbers. The other missions named say openly that it can accomplish a work which lies beyond their own power, and alone of all missions in Brazil it has never encountered any open opposition.

In an article by Bishop Kinsolving in *The East and West*, April, 1903, three causes are stated as justifying the American Church's advance into Latin American lands: (1) *The Pope's reply to the Encyclical of the Archbishop*, with reference to which the late Bishop of Salisbury stated, "It now seems to be the

duty of the Anglican Church to establish a world-wide communion without reference to the Roman claims." (2) *The Spanish American War*, which seemed to reveal the general weakness of Spanish civilization and the deadness of its religion, and (3) *The Expansion in Church and State*, which seemed to be forced upon Americans almost against their will.

It may be noted that not only was this work in Brazil approved by the whole American Church, but it was cordially recognized by a resolution of the Lambeth Conference in 1897, bidding God-speed to the reform movement, and expressing the hope that it would continue to develop on Catholic lines.

In the article referred to some interesting quotations are given. The presiding Bishop at the Baltimore General Convention of 1892 said, in his last public utterance, with reference to Church work in Mexico and Brazil, "Those peoples lie there upon the highway of the nations, bruised and wounded, fallen among thieves, stripped of religious rights and like to die, and we must go down in the spirit of the Good Samaritan with the oil and wine to bind up their wounds and give them succour. Is it said it has not been our custom? The sooner we make it our custom the better." And another Bishop stated his conviction "that the canons of the undivided Church cannot wisely be applied to the present dissevered condition of Christendom."

One point seems clear, that where there are

many missions, as in Latin America, Presbyterian, Methodist, and others, an Anglican Church Mission should be one which clearly represents its own distinctive principles. It is not for the Anglican Church simply to swell the tide of general evangelization, but to contribute that for which it specifically stands in Christendom. It often happens that those who are most in sympathy with letting light into the darkness of South America are scarcely distinguishable from ordinary Protestants. This charge cannot be brought against the American Church Mission in Brazil. Indeed, it seems to the writer to unite what is essential in both schools of thought in the Church. An account of a celebration of the Holy Communion which he attended in one of their churches in 1906 may illustrate this.

Three clergy, after robing and prayer in the vestry, entered and knelt round the Communion table, which was entirely bare of ornament (this, it was explained, was out of deference to some of the more ignorant converts). The church was well filled with a general congregation, and one of the clergy proceeded to the reading desk and read Morning Prayer. There was nothing that called for special comment except that there was no choir in the chancel, and that the singing was congregational and hearty. The Communion Office began as usual, and the sermon was preached in the usual place. After the prayer for the Church Militant, the whole congregation remained in their places. It was evidently not the custom for any to leave

the church. There were a large number of communicants. *All* communicated who were confirmed and in good standing, *i.e.* those who had the right to come. There was no non-communicating attendance on the part of church members. Nor was there any risk (so it was said) of those who were not communicants taking it upon themselves to come forward. The position was perfectly understood. Those who were privileged, used their privilege; those who were not, did not claim a right which was not theirs. Yet it was evidently a lesson and inspiration to them to be present and an appeal to them to become full church members in the future through Confirmation.

THE SOUTH AMERICAN MISSIONARY SOCIETY

NO book about Church work in South America could be complete without some historical sketch of the Church Society which has devoted the whole of its energies and interests to that continent, and the following facts are taken from the Society's publications. It was founded at Brighton in 1844 as the "Patagonian Mission," which name sufficiently describes its objects at that time. Captain Allen Gardiner, R.N., was the first secretary. The name "Patagonian Mission" was retained for twenty years, when the present title was adapted. From 1844 to 1850 several fruitless efforts were made to establish missions in South America. Little missionary experience seems to have been accumulated at that time, and the field of work chosen was exceptionally difficult, both on account of the wildness of the country and the nomad habits of the Indians. Breaking up the history of the Society into decades from this point, we find that the first, viz. 1850-1859, may be described briefly as "Martyrdom." Captain Allen Gardiner and his party sailed for Tierra del Fuego on September 7,

1850, and owing to a misunderstanding about a ship with fresh supplies of provisions which should have followed them, wrote his dying words just a year later. Among these we find, "I trust that poor Fuegia and South America may not be abandoned," and, "If I have a wish for the good of my fellow-men it is that the Tierra del Fuego Mission might be prosecuted with vigour, and the work in South America commenced." The whole party perished from disease and starvation. That scene in Earnest Cove, Spaniard Harbour, is surely one of the most pathetic in history—the gallant little band hiding in terror from the very people they had come out to evangelize, yet facing the inevitable end with undimmed faith and courage.

The second, and apparently crushing, disaster which occurred in this period was the massacre of the mission party which landed from the ship, *Allen Gardiner*, at Woollya, Navarin Island, on November 6, 1859. Much progress was thought to have been made, cordial relations had been established with the natives, and some of them had been brought to Keppell Island for training, so that no danger was apprehended, when this sudden act of treachery occurred. The whole mission appeared to be blotted out. The outstanding figure of the second decade, 1860–1869, is undoubtedly that of Bishop Stirling, then in priest's orders, who went out as to a forlorn hope, and with rare courage restored confidence by living among the Indians, once for months together, the only European, "God's lonely

sentinel," as he himself described it. He was consecrated first Bishop of the Falkland Islands in Westminster Abbey in 1869. This period is described as one of working and waiting.

The third decade, 1870-1879, saw considerable results, so that it is described as "First fruits." Another notable figure in this Mission was that of the Rev. T. Bridges, who both possessed a remarkable knowledge of the Yahgan language, and exerted a wonderful personal influence over the natives. In this period thirty-six Fuegian natives were baptized at one time. The missionaries still had the field to themselves. There were no European or South American settlers as yet. It was at this time that Charles Darwin was so impressed by what he saw of the changed character of the natives that he became a regular subscriber to the Society's funds. The next decade, 1880-1889, may well be called one of "Trial," for it witnessed little else but disaster. The natives of Tierra del Fuego began to die off against the impact of a tainted civilization with its accompaniments of disease and drink. The Amazon Mission, a most extraordinarily difficult and expensive venture, begun in 1872, produced so little result that it had to be abandoned. And, as though this were not enough, the leader of the newly begun Mission to the Paraguayan Chaco, Mr. Henriksen (formerly an agent of the British and Foreign Bible Society), died as a result of constant hardships and exposure. The next decade, however, 1890-1899, was of a more cheerful

nature, and is fairly called "Expansion." Mr. W. B. Grubb succeeded Mr. Henriksen as leader of the Chaco Mission, effected a practical entry into the country, won the confidence of the natives by sheer pluck and honest sympathy—of course at the risk of his own life—and thus securely laid the foundations of the mission as it exists to-day. Also in 1894, to celebrate the Society's jubilee the Araucanian Mission, which has since grown to considerable proportions, was founded in Southern Chile. Also in Argentina, among Spanish-speaking people, Mr. Morris' unique educational and evangelistic work was begun at Palermo, Buenos Aires, and the small but carefully planned and thorough work at Alberdi Rosario. The sixth decade, 1900–1909, saw the retirement of the much-honoured and loved missionary hero, Bishop Stirling, and the consecration (but after a too long two years' interval) of his successor. This period was marked by much progress in spite of serious deficits and shortage of funds. The work of the Indian Missions in the Paraguayan Chaco and Southern Chile were maintained and developed, and that among the dying Yahgan race in the far south was at least preserved and consolidated, by removing it to Navarin Island. Mr. Morris' schools prospered and increased in spite of the whole political machinery and social prestige of the established Church of the country being put forth to crush them, and four additional chaplaincies were started or developed with the Society's help. In the Society's sixtieth

year the present house, which serves for offices and home base, was acquired at 20, John Street, Bedford Row, W.C. And in the last year of the decade arrangements were completed (mostly by means of funds raised from outside sources) for dividing the unwieldy bishopric of the Falkland Islands and establishing a new Anglican diocese in Argentina and Eastern South America.

Hence it will be seen that the Society has consistently acted as a handmaid to the Church which it helped so much in the first instance to draw out and unify. Its interests would seem to be in the order its historical origin suggests, *i.e.* first directly missionary, and then afterwards pastoral towards our own people. That it has only touched a few points as yet in the vast continent with which it has to deal is due to the fact of the inadequate financial support which it receives, perhaps on account of England's interest in South America being only recent, and chiefly financial. Its name, however, remains suggestive of an honourable ambition as well as partial achievement. The society retains the right of managing its own affairs in the two dioceses within which it works, which tends to make that work somewhat of an *imperium in imperio*, but all its agents, lay as well as clerical, receive the Bishop's licence and work under his jurisdiction. Further, the London committee is now represented by local committees in the two dioceses, of which the Bishop in each case is chairman. This arrangement makes for unity of authority and harmony in working.

WHAT OTHERS ARE DOING

ONLY a brief statement of this is possible, on account of the difficulty of collecting the necessary reports, etc., but some statement is necessary on account of the tendency of people in England to think that all that is being done is done by the English Societies of which they hear most.

1. *The Protestant Episcopal Church of the United States of America.*—Mission in Brazil (Brazilian Episcopal Church). Ministers to Brazilians. A chapter has been devoted to this subject.

2. *The Scotch Presbyterian Church.*—Ministers to Scottish people.—This is strongly established in Buenos Aires. St. Andrews is the central church, of which the Rev. J. W. Fleming, D.D., is the minister, and there are churches or mission halls in several of the suburbs. The whole of the republics of the Plate are served from St. Andrews by Dr. Fleming and his staff upon an organized plan.

3. *Union Churches.*—Minister to English-speaking people.—The Union Church of Valparaiso seems almost to correspond to a Scotch Presbyterian Church in that city. The Union Church of Santiago,

Chile, is more American. And a recently formed "Union Church" in Rio de Janeiro has its origin in the United States of America.

4. *The American Presbyterian Church*.—Ministers to Brazilians and Chilians; is strong in Brazil and also in Chile. In each case it is distinctly a mission to the people of the country who are, nominally at least, Roman Catholics. Work is carried on on a large scale and there is a native ministry, well-equipped churches and day schools, and, generally, the organization is widespread and produces considerable results. Some years ago there were said to be 10,000 members in Brazil alone.

5. Equally powerful and important is the *American Methodist Episcopal Church*, which ministers principally to Spanish and Portuguese-speaking people. It is not generally known in England that since the American Civil War both Methodist and Presbyterian Churches, though working in friendly accord, have been divided in their organization into two sections, *North* and *South*, e.g. the Methodist Church, *South*, works in Brazil, the Methodist Church, *North*, in Argentina. Nor again is it commonly known at home that the American Methodists have "bishops," as a result of John Wesley's consecrations. In Buenos Aires there are separate churches for English and Spanish-speaking congregations, and that for English-speaking people is called "the American Church." The Methodist Church is efficiently organized in most of the South American Republics

and in some places makes many converts, especially among the poor. It has no Indian work. Generally speaking, the equivalent of £50,000 per annum is spent upon their work in South America.

6. *The South American Evangelical Union* (S.A.E.U.).—Ministers to the Latin populations and also, especially upon the west coast, to the settled Indians. This, as its name denotes, is a union of various evangelical missionary bodies, notably "Regions Beyond," and may be welcomed as an organization making for better order and discipline. It is of an inter-denominational character, but appears to be chiefly Baptist. It has considerable missions in several republics. It is supported chiefly in England.

7. *The American Baptist Church*.—Ministers to Spanish and Portuguese-speaking people.—This Mission is by no means so large as that of the Presbyterians or Methodists, but it has a number of congregations in Brazil and some in Buenos Aires.

8. "*Disciples*" (American) and "*Brethren*" (English), working among the Roman Catholic population, are also scattered through the country. *The Lutheran Church* exists among the Germans, but (except, perhaps, in their colonies) does not appear to be strong, and is not a missionary body.

9. *Y.M.C.A.*—This, of course, belongs to a different category, but it must certainly be reckoned a missionary organization. It is worked on American rather than English lines, the secretaries being

mostly American. It exists in Buenos Aires (where it has an excellent building), Montevideo, Valparaiso, Rio de Janeiro, Sao Paulo, and Pernambuco. In most instances (Buenos Aires being somewhat of an exception) its chief work is among the young men of the country, *i.e.* Uruguayans, Brazilians, etc. A special feature is the work in the universities, which, in South America, are notoriously agnostic; and an annual international students' camp held in Uruguay, with Bible study round the camp fire, is a great factor for good. On the whole it may be said to be a strong influence on the side of Christian manhood and at the same time, at least, in Buenos Aires, to provide the churches with a helpful base for intercourse and common work.

10. *Y.W.C.A.*—This exists only in Buenos Aires, working chiefly among Spanish-speaking girls and women, and is greatly appreciated as an almost indispensable institution.

11. *The British and Foreign Bible Society.*—The work of this well-known Society needs no commendation. It is enough to say that it fulfils its objects admirably, and a wonderful work is done by its colporteurs, than whom there are no better or braver pioneers in many parts of the interior.

12. *The American Bible Society.*—This Society divides its sphere of work with the British, works on similar lines, and deserves the same honour and respect.

This list has no claim to be exhaustive, but it is, at least, an indication of "what others are doing."

Apart from what the Anglican Church is doing for British people (which, after all, is its principal work), it would be a true conclusion to draw that American religious enterprise in South America is on a far greater scale than British, whether we agree with all that is done or not.



APPENDIX I

THE DIVISION OF THE DIOCESE IN 1910.

STATEMENT OF ACCOUNTS

THE scheme for the division of the diocese was formally initiated by a sermon at St. John's Church, Buenos Aires, on August 31, 1904. Committees were formed and subscription lists opened as soon as possible at Buenos Aires and Valparaiso, and later, a third fund was raised in London. The work of collecting money went on until 1910. There should, therefore, be three statements of accounts. However, owing to deaths and removals it has not been found possible to give more than a list of the investments of the Falkland Islands Bishopric Fund new and old.

It will be seen that the Bishopric Endowment Fund has been invested in Argentine National Bonds. The "Anglican Church Association" is the legally constituted body in Buenos Aires for holding Church property, corresponding to Diocesan Trustees at home. The leading clergy and laity of the diocese are represented upon it. Turning to the receipts, we note that though the bulk of the amount comes from Buenos Aires, where our people are most numerous, the response to the appeal was widespread. In one list there are 145 names, contributing amounts varying from \$2,500 Argentine paper to \$2; in another 155 names, including

DIOCESAN DIVISION FUND (ARGENTINA AND EAST COAST)

Dr.	EXPENDITURE.	June 6th, 1912	Cr.
	Pamphlets and Circulars	\$158.55	
	Loss on exchange	28.65	
	Expenses of formation of Anglican Church Association (stamps) ..	500.00	\$47,865.52
	Amount transferred to Anglican Church Association, Buenos Aires, for Bishopric Endowment Fund ..	116,592.12	2,117.58
			6,956.08
			60,340.14

Note.—This amount has been invested as follows, viz.:

\$66,200 (nominal) Credito Argentino Interno 5 per cent. Bonds at a cost of 64,664.60
 \$52,000 (nominal) Cedulas Hipotecarias Argentinas 6 per cent. at a cost of 52,274.00

\$116,938.62

\$117,279.32

RECEIPTS.

Subscriptions, Donations and Offer-
 tories.. ..
 Miscellaneous Receipts
 Bank Interest
 Transferred from Diocesan Division
 Fund, London

\$117,279.32

many from Brazil, Uruguay and Paraguay, together with the Chaco Mission. When a final appeal was made for an offertory with which to close the fund, collections were received from no less than thirty-three centres. The miscellaneous receipts cover much honest work, sales public and private, money raised by selling plants and flowers, etc., by those who could not afford to give directly. It should be added that the grants made by those steady friends of Church expansion, the S.P.C.K., the S.P.G., and the Colonial Bishops' Fund, viz. £1,500, were of necessity invested in England, and the Bishop receives the interest. The income from the capital invested in Argentina (since 1910 increased somewhat by donations and offertories) amounts now to \$530 Argentine paper monthly (£1 sterling is equivalent to \$11.45 Argentine paper currency).

The London Fund was raised to supplement the amounts collected in South America, so many English commercial enterprises in the South American republics having their headquarters there, and fortunately there being in England many individual friends of the work, of whom not a few have lived in these countries. In explanation of the "expenditure" side of the statement of accounts, the reminder may be given that the general plan was to raise £15,000, viz. £5,000 to supplement the existing Falkland Bishopric Fund, and £10,000 to form an endowment for the new see. This explains the *proportion* of the grants made. Turning to the "receipts," we note at once the generous grant of the Pan-Anglican Thankoffering Committee, but independently of this it will be seen that the Church at home gave liberally and sympathetically to the needs of the Church abroad. These amounts were largely the result of the Bishop's six months' campaign at home in 1906-7.

FALKLAND ISLANDS DIOCESAN DIVISION FUND

LONDON FUND

Dr.				Statement of Account, 31st December, 1910				Cr.			
EXPENDITURE.				RECEIPTS.							
<i>The Falkland Islands Bishopric Fund:</i>				Subscriptions and Donations							
Cost of £500 of 4½ per cent. Debenture Stock of the Buenos Aires and Pacific Railway				£	s.	d.	£	s.	d.		
Draft in favour of Mr. Sewell, Valparaiso ..				523	13	0	..	3149	14	1	
Draft in favour of Mr. E. H. Woods for purchase of 200 shares of £5 each of the City of Buenos Aires Tramways Co. (1904), Ltd.				250	1	0	..	334	3	1	
							..	248	16	10	
							..	151	14	2	
							..	98	14	6	
							..	3243	8	0	
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BISHOPRIC OF THE FALKLAND ISLANDS ENDOWMENT
FUND.*List of Securities, October, 1913*

- (1) £1,200 Anglo-Argentine Tramways Co., Ltd.,
5 per cent. Deb. Stock.
- (2) £500 Buenos Aires and Pacific Railway Co., Ltd.
4½ per cent. Consolidated Deb. Stock.
- (3) £750 Caledonian Railway 4 per cent. Deb. Stock.
- (4) £500 Canadian Pacific Railway 4 per cent. Con-
solidated Perpetual Deb. Stock.
- (5) £1000 City of Buenos Aires Tramways Co. (1904),
Ltd., 200 ordinary shares £5 each.
- (6) £2,500 Great Eastern Railway 4 per cent. Deb.
Stock.
- (7) £400 Leachs' Argentine Estates, Ltd., 5½ per cent.
Deb. Stock.
- (8) £1,250 London and North Western Railway
Consolidated 4 per cent. Preference
Stock.
- (9) £1,100 Madras and Southern Mahratta Railway
Capital Stock.
- (10) £2,200 Madras and Southern Mahratta Railway
4 per cent. Deb. Stock.
- (11) £1,200 17s. 1d. Midland Railway 2½ per cent.
Deb. Stock.
- (12) £1,484 4s. 6d. New South Wales Government
3½ per cent. Stock, 1924.
- (13) £1,001 New South Wales Government, 3½ per
cent. Stock, 1918.
- (14) £800 Tierra del Fuego Development Company,
6 per cent. Debentures.

South American Investments

- (15) £550 Santiago Gas Co., 162 shares \$50 each, fully paid.
- (16) £450 Vina del Mar Sugar Refinery, 400 Shares £1 each, fully paid.
- (17) £100 Tierra del Fuego Development Co., 100 shares £1 each fully paid.

The income of the Bishop of the Falkland Islands had been derived from two sources, (1) an endowment fund of £10,000 raised by friends of the South American Missionary Society, and (2) an annual grant from the funds of the same Society. When the diocese was divided, this latter source of income would naturally be curtailed. Hence an additional endowment fund of £5000 approximately was raised in order to make good the loss. Local reasons, chiefly a sudden but lasting fall in the value of Chilian currency, made it advisable to invest part of these funds in Chile, contributions in that country having been made, as was natural, largely in the currency of the country. Some idea of the complexity of the work of raising these funds may be gained from the fact that in Buenos Aires four different currencies were dealt with, viz. Argentine, Uruguayan, Brazilian and Paraguayan, whose values varied from about 4s. 2d. to 3d. ; and in Valparaiso three, viz. English, Chilian and Peruvian. The subscription lists, though unfortunately incomplete owing to the reasons stated, nevertheless, give some interesting details. Contributions were received from eleven centres, the Falklands, Valparaiso, Sandy Point, the Araucanian Mission, Concepcion, Santiago, Coquimbo, Antofagasta, Taltal, Iquique, and Lima. Valparaiso, Iquique

and Lima, as at that time the wealthiest centres, contributed most liberally. In Lima almost the whole of the little English-speaking community gave. And here again the prosaic item of "miscellaneous receipts" represents the devoted work of some ladies in Valparaiso who, unable to give largely themselves, raised considerable sums by sales, etc.

On account of living expenses having risen enormously in South America since these funds were raised—indeed, in some cases they have doubled or trebled—the two Bishopric Endowment Funds cannot any longer be regarded as sufficient, and there is need for constantly increasing them. Nevertheless, they go a long way in giving the Bishop the independent status in each case which he needs, and the South American Missionary Society remains as willing as ever to make supplementary grants.

APPENDIX II

BRITISH INVESTMENTS IN SOUTH AMERICA

THE *South American Journal*, after careful investigations, gave the following as the amount (in 1910) of British capital invested in the republics of South America. Bolivia does not appear in the list, there being no British capital as yet invested there.

Argentina	..	..	..	..	..	£280,732,026
Brazil	..	..	..	..	..	140,246,278
Chile	..	..	..	..	..	47,694,815
Uruguay	..	..	..	..	..	44,691,257
Peru ..	..	..	..	..	..	23,014,000
Venezuela	..	..	..	..	..	7,148,109
Colombia	..	..	..	..	..	5,826,976
Ecuador	..	..	..	..	..	2,973,800
Paraguay	..	..	..	..	..	2,814,780
Total						£555,142,041

Argentina leads easily. In the above figures banks and shipping are not included, as they cannot be considered as relating to any particular country. Nearly one-half of the total is concerned with the railways, about one-third is concerned with the bonds of the various Governments and municipalities, the remainder being invested in miscellaneous securities.

The *South American Journal* followed this up by giving in a later issue the actual figures of the interest

received during that year by British investors, thus from :—

					Interest.
Argentina	..	..	..	..	£13,206,149
Brazil ..	..	..	..	..	6,990,292
Chile ..	..	..	..	..	2,326,097
Uruguay	..	..	..	..	1,904,088
Peru ..	..	..	..	..	419,800
Venezuela	..	..	..	..	186,434
Colombia	..	..	..	..	202,103
Ecuador	..	..	..	..	152,512
Paraguay	..	..	..	..	49,555
Total ..	..	..	..	..	£25,437,030

What percentage of this immense annual revenue is devoted by its recipients to the spiritual welfare of the lands and peoples where those dividends are earned? Surely those dividends bring with them a weighty responsibility.

PRINTED BY
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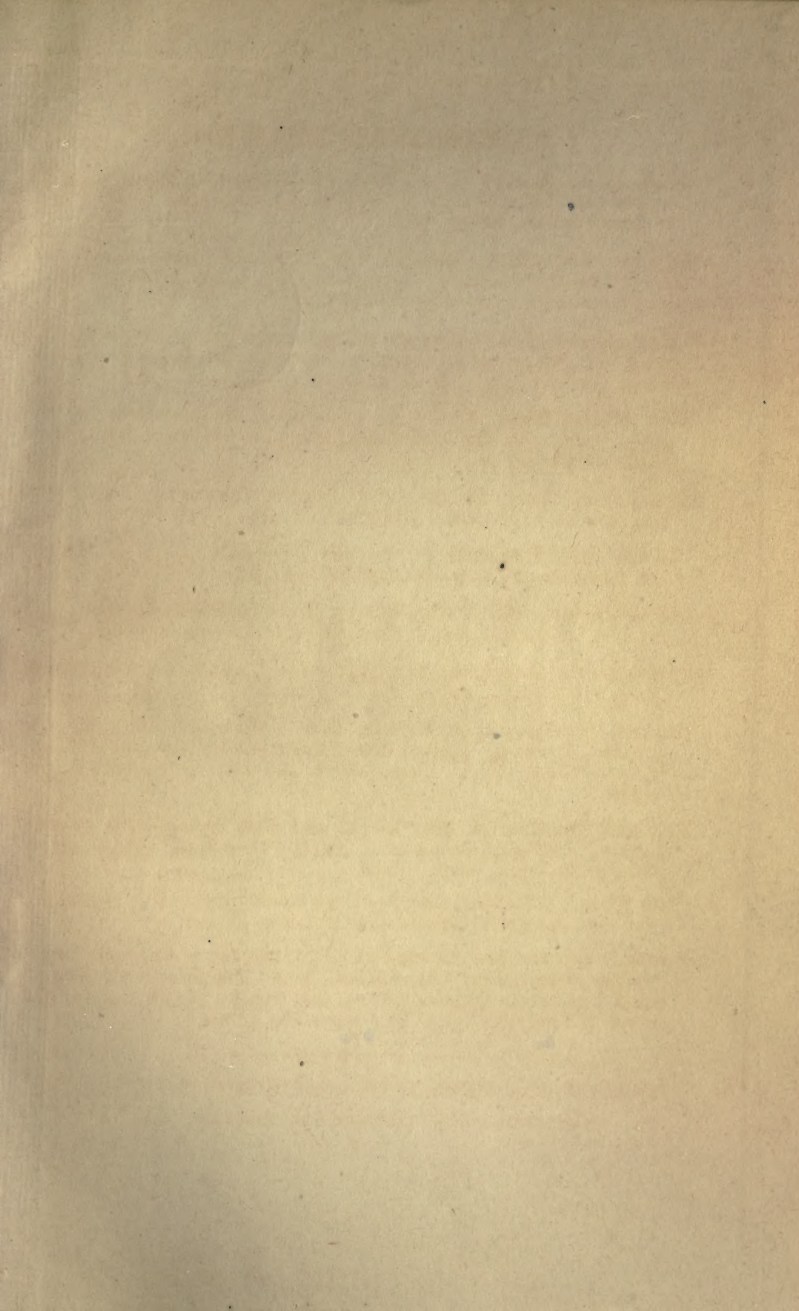
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